

INTERNATIONAL *Journal* OF RELIGIOUS EDUCATION

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JESUS WASHING THE DISCIPLES' FEET

What the Jews Believe

Religious Expression Through Rhythm

Missionary Education in the Local Church

The Conference Leader; The Camp Counselor

February 1952

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FEBRUARY 1952

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"Jesus Washing the Disciples' Feet," by Ford Maddox Brown (English, 1821-1893) Photograph from *Three Lions*.

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Editorials

Militarism on Our Doorstep

ONE OF THE CLEVEREST DEVICES of evil forces is to seek a cloak of respectability. Militarism, before it can bring a nation to ruin, must first become the dominant policy of national life. It must become accepted as the normal method to attain national objectives, be they good or bad. Once entrenched as national policy, militarism gnaws away at the economic, political, social, moral, and spiritual life of a nation until the nation is dead! The pages of history recount this cycle over and again for one nation after another. For instance, an authoritative study reveals that in the rise of Nazism a deliberate and important factor was the inculcation of militarism in the educational system of Germany.

Our nation seems to be moving swiftly in this same direction, despite the fact that we are steeped in traditions and democratic principles that lead to an abhorrence of war and militaristic states that breed war. What moves us so swiftly in this direction? A part of the answer seems to be in the skill with which the Department of Defense is propagandizing the country. According to the *Congressional Record* (July 11, 1951), more than three thousand persons are employed on its publicity staff. The Department of Defense is not content to wage a publicity campaign in the usual sense of the word (even this is a misuse of taxpayers' money). There is unmistakable evidence that clever and subtle ways to indoctrinate the minds of our children and young people are a part of well-laid plans. The plans are all the more dangerous because they are so subtle.

These are some of the tactics that have come to our attention:

A series of fourteen films, "Are You Ready For Service?" planned by the Defense Department and produced by Coronet Instructional Films, are designed for a semester's course in our high schools. They have the worthy objective of giving guidance to young people in these days of uncertainty, but through the films and guidance materials runs the thread of indoctrination: military service is a normal part of life, and "the heaviest responsibility of citizenship."

The use of these films must be vigorously discouraged if we want to keep our public schools and other training groups free from the insidious propaganda of the Department of Defense.¹

Closely akin to the Coronet Films, in terms of objectives sought, is a *Pre-Induction Health Education Manual* in process of production by the American Social Hygiene Association. It has been prepared at the request of "many friends" and claims to be suitable "for use in the twelfth grade in schools and equally useful in young people's groups, clubs, churches, etc." The bulk of the material relating to health education is excellent, but has been shot through and through with the assumption that

¹These films were evaluated in the December 1950 issue of the Visual Education Fellowship Evaluation Bulletin. Single copies may be obtained free from the Department of Audio-Visual Education, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

military procedures are normal and desirable, and therefore physical, social, emotional, and spiritual adjustments must be made accordingly.

The national anthem, "The Star Spangled Banner," has been used by radio stations for years as they sign off. This is certainly appropriate. TV stations have the advantage of accompanying the national anthem with pictures—what pictures! Some of the stations show Old Glory waving proudly, then fading away to depict beach-head landings, naval battles, atomic explosions, planes dropping bombs, flame-throwers, wheatfield, and the capital dome. The message through pictures and music is unmistakably that military might is what Old Glory stands for, and is the normal policy for maintaining our country's traditions and democratic principles.

These are the things that have come to our attention in the normal course of events. How many more such plans have been projected by three thousand publicity experts is frightening to contemplate.

Church and civic leaders, educators, and parents need to be aware of what's happening. They must act without hesitation to bring to a halt this movement in the direction of making the United States a military state!

A. Wilson Cheek

Fifty Years Is a Beginning

THIS IS a decade of golden anniversaries of church and character building agencies. In 1951 the 50th birthday of the vacation church school was celebrated. From February 1952 to April 1953 there will be observed the 50th anniversary of the founding of the Missionary Education Movement, now the Joint Department of Missionary Education of the National Council of Churches.

The Joint Department of Missionary Education produces each year a complete set of books presenting in readable and attractive form for all ages the story of the missionary work selected for study that year. To keep this up year after year is a sizable assignment.

The *Journal* congratulates the leaders of this work and will honor the completion of the first fifty years by presenting articles from time to time in this field. The first of these, by Wilfred Hansen, appears in this issue.

Special Issue on Church Vocations

MANY A PERSON has said wistfully, looking back on his early life, that he might have entered the ministry or other church vocation if someone had said something to him at the right time to let him know that he was needed. The church could do a better job than it is doing of helping its young people—the ones who have the best personal and spiritual qualifications for church vocations—to find their way into them. The entire March issue is being devoted to this problem and to ways of helping young people who are or should be interested in entering a church vocation. There will be a chart of church vocations and articles of help to both lay and professional leaders.

There Is Power in the Word

A People Reclaims Its Bible

by A. Wehrli

This is the second in a series of meditations on Bible characters whose lives were changed through a reading of the Scriptures available to them. Dr. Wehrli is Professor of Old Testament at Eden Theological Seminary, Webster Groves, Missouri.

And all the people gathered themselves together as one man into the broad place that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the law of Moses, which Jehovah had commanded to Israel. And Ezra the priest brought the law before the assembly, both men and women, and all that could hear with understanding. . . . And he read therein before the broad place that was before the water gate from early morning until midday; . . . and the ears of all the people were attentive unto the book of the law. . . . Also Jeshua. . . . and the Levites caused the people to understand the law. . . . And they read in the book, in the law of God distinctly; and they gave the sense, so that they understood the reading.

And Ezra the priest and scribe, and the Levites that taught the people said, This day is holy unto Jehovah your God; mourn not nor weep. For all the people wept, when they heard the words of the law. . . . And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.—From Nehemiah 8:1-12.

HUGE MASS MEETINGS are sometimes the direct result of sheer popular desperation. When the common burden is crushingly heavy and the common outlook utterly hopeless people are driven together. Their individual voices, now stripped

of all petty private selfishnesses, unite in one great elemental cry. It comes from the depths within and out of the barrenness of an existence that has reached rock bottom. Such utterances in mass frustration are always significant. At least they can become so, particularly when simultaneously leadership arises to channel the elemental desires of mankind into worthwhile living and to guide the great ship of human yearning into the deeper waters of spirituality.

Nor is a frustrated race really allergic to repentance. For man in his extremity is usually quite ready to admit his sins, at least those of omission. In his final desperate frankness he will readily confess his neglect of the good he could have done, and his heedlessness of the spirit of God that beckoned to him always. And no doubt it is his negative sin, in the last analysis his forgetting of God, that is his chief and basic crime. For as a result of the vacuum of his spiritual life the more active deviltries and the positive wrongdoing of his sorry existence arise.

Such admittedly was the nature of Israel's sin, upon repeated occasions. But especially in the eighth chapter of Nehemiah does realization of the fact break through universally. Here too there is wise and determined leadership that knows how to translate the desperate popular demand for a return to the word of God into significant reality. As a people Israel's experience had been a seemingly endless series of dreary events: destitution and deportation, humiliation before the rest of the world, rehabilitation of a sort, public ridicule in exile, more bankruptcy and backsliding, rebellious bitterness and dull resignation with part-time, half-hearted and doubting religiousness. Finally from the depths of their emptiness and despair there rises the clear voice of their need and the determination to return to the law of their God. From the

tone of the narrative one gets the impression that they really meant business.

They began with the conviction that their Scriptures were adequate for the business of living. They took the sufficiency of their Holy Book for granted. (That much of course was not unique. For even in our time the great mass of occidental mankind would go along with such an assumption.) But now they actually took measures to have them read, with everybody listening who could possibly profit from the experience. Of course scripture isn't easy to read. It never was easy! The word of the Lord isn't superficial nor "surfacy" enough to be taken in easily or to be grasped effortlessly by the indifferently nonchalant who are perennially waiting to be entertained.

Ezra, properly placed, read the Scripture. And Ezra was an expert, a priest and scribe of the Law of God. But even the best of readers are insufficient in themselves to make the eternal word of the everlasting God potent in the lives of contemporary man in any age. Surrounding, aiding and abetting Ezra on every hand were the interpreters. There were outstanding individuals mentioned by name, as well as the whole corps of trained Levites. In our parlance that means translators, commentators, expositors and above all teachers who bring home the "understanding" to individuals.

As chapter eight suggests, such a program earnestly and competently pursued can and does produce a most salutary public effect. False popular and sentimentally tearful notions about the Scriptures are dissipated. And profound joy upon coming into an understanding of the will and to a comprehension of the ways of an almighty and loving God can and do result. And perhaps most salutary of all the effects is the spontaneous inclination to "send portions to those for whom nothing is (otherwise) prepared."

Prayer

For this we pray, our Father, that, no matter how far we may have strayed from thy leading, and regardless of how alien to thee our public living and our present-day culture must appear, we may again resort with diligence and anticipation to the heritage thou hast granted to all of us together in thy word. AMEN.

Missionary Education in the Local Church

by Wilfred Hansen

DURING THE PAST FIVE YEARS our church has more than doubled its contribution to missions. Enthusiasm, based on church-wide study and active participation, runs high. The missionary education program is not carried on by a separate organization; it is a part of the total educational plan for the church. It functions through the church school, the youth groups, the Women's Society and the Official Board.

We begin in the church school

At one Children's Day service in our sanctuary, we had a large map of the world, six feet by twelve feet, as the center of worship. The theme for the day was "For the Children of the World." Children in costumes of other lands told stories and sang songs of China, India, or of some home missions project. As each one spoke he lit a candle that had been placed in a holder fastened to the part of the world map he was representing. Everyone in the congregation was lifted to a new vision of brotherhood.

This dramatic service was the culmination of the church school study and worship during the spring. The children had been studying the countries which they represented and in their class sessions had prepared to report to the congregation through a poem, story or song. The older young people developed the accompanying worship service as a part of their study of worship and of the gifts of song and poetry from other peoples.

To make the expression of friendship more than the enjoyment of the gifts of others to us, we considered ways in which we might serve other people. Several things were done: packages of clothing were prepared for shipment overseas through Church World Service. Milk bottles were filled with money to help pay the milk bill at the summer camp sponsored by a mission center for city children. At the service where the world map was

used, each family was asked to give a sacrificial offering equal to the cost of their own Sunday dinner. This was a way of emphasizing the fact that when we sit down to Sunday dinner, half the world's children go hungry.

One effective night of entertainment and education was carried out by the young people. It was a "Journey to India." The youth group, divided into four parts, spent twenty minutes in each of four parts of "India." In one room they heard a short talk on India. In another room they saw slides of mission projects. In a third room there was an exhibit of articles from India, and in the fourth there were Indian games to play. Refreshments and informal discussion completed that interesting and inspirational evening.

We study Japan together

Our most effective year of world service was given to a united effort for Japan. This was in line with the interdenominational program of missionary education for that year. We have found it most encouraging to take part in a program of study and service which is shared not only by all the age groups and organizations in the church, but also by other churches of many denominations. By concentrating on one country for a year we come to understand its problems and to see how we can share in winning its people to the Christian way.

Our study of Japan was sparked by one of the women who was sent as a delegate to a school of missions at a summer conference. She came back enthusiastic about the work in Japan. At the Women's Society, in the Official Board, and in the church school teachers' conferences she reported her summer experiences, which had included study and discussion with Japanese who live in New York City. At her suggestion we saw the filmstrip "Christ's Work in Japan" and the film "Kenji Comes Home." We think that a new understanding of Japan and her people came as a result of our

studies. Money was raised for Bibles to be sent to Japan; packages of clothing were sent there; and the missionary giving increased in both the Women's Society and the church.

In the church school, using the lesson quarterlies, Japan was brought before the children and young people. There were displays of costumes, household articles and toys in the various departments of the school. The beginners were captivated by the oriental costumes of the Japanese dolls. They dressed in similar costumes and visited the intermediates.

Following worship services built around Japanese stories, pictures and poetry, the young people had study, discussions, filmstrips and movies about Japan. The culmination of this study was a playlet which gave a glimpse of a missionary's life and problems. Most "educational" of all, perhaps, was the practice the young ladies had in attempting to sit like Japanese on the floor and serve tea with oriental ceremony. The letters these young people received from "pen pals" in Japan gave their study and dramatics a special joy.

We plan the program together

If you look behind the dramatic services presented to the church at large, you will see the teachers, the church school superintendent and the minister at work together on the missions program as a part of the total curriculum.

The superintendent is the key personality in the work. Her heart is in the cause of missions and she inspires the others. She is acquainted with the materials and lesson units. Under her guidance the worship services are enriched by the use of missionary stories, and other materials. One year she gave the departments large cards on which were drawn Chinese words, to help the children understand just a bit of the language. She sees that letters from China and India are shared with the classes. Her enthusiasm for the mission of Christ sets the tone for all our study.

In teacher training sessions and monthly workshops we study the lesson materials and missionary units to see them in relationship to the whole year's work. The minister introduces the supplementary Missionary Education Movement publications as additional material. *Tales from China*, for instance, gave an extra source of sto-

Mr. Hansen is minister of the Trinity Methodist Church of New Britain, Connecticut.



The young people gave a playlet called "The Missionary in Japan" and tried to sit as the Japanese do.

ies of China; *Fun and Festival* for special features and parties.

We have kept the visual principle ever before us, reminding the teachers that every lesson will be enhanced if the pupils have something to look at. Maps, atlases, globes and pictures have all been starting points for lessons which emphasize the kinship we have with others in the world family. We have encouraged the relating of our teaching, particularly in the missions areas, to current events with the help of clippings and scrap books.

Missions grow in the women's groups

Some of the deepest roots of our missions program are grown in the Women's Society. Regular presentations of the world service work are made at the monthly meetings. The program committee always plans with the help of the Missions Secretary. She, with the minister's help, has suggestions of speakers or films. Personal messages, such as that given by a Shinnecock Indian, have proven most valuable.

The Women's Circles—five groups of about fifteen women each—use the missions-centered study guides for worship and discussion. These study periods of about half an hour have been most successful when the circle

has had an active chairman who helps one woman each month to make the presentation. Our women have worked with the United Council of Church Women, particularly in planning for the World Day of Prayer and for World Community Day. This work has stimulated the collecting of clothing for overseas.

Our Society sponsored the bringing of a displaced family to Islip. The women spent a great deal of time in securing and furnishing an apartment for the family from Europe. As they saw the appreciation of the family for what was done, they felt their kinship with those who had been through heartbreaking hardships.

Missions in the church services of worship

The missionary spirit will thrive only in an atmosphere of devotion for Christ. Here the minister has a great responsibility. At our Sunday morning services my sermons often center on the truth that there can be "No Foreign Missions," since no place on earth is "foreign" to God. Often we use the last Sunday of the month for a worship service on the missions theme and have sometimes had speakers from mission fields.

We take five minutes at announcement time on most Sundays to pre-

sent some phase of the world service program. Some Sundays we use the time to read letters from missionaries to help personalize mission work. Again, we distribute leaflets sent out by our world service agencies each month, point to pertinent sections and add our personal witness to these appeals. We find that these leaflets picture the work done in the Congo, for instance, or in Asia, far more vividly than our words. They help us emphasize the total world service program from Bombay to Brooklyn. They show what work is being carried on by our own denomination not only in churches, but in hospitals, homes, schools and on farms.

We have insisted that our church worship should culminate in increased giving for world service. We often call attention to the benevolence side of the contribution envelope and point to these gifts as ourselves at work in the world. We have been pleased to see contributions increase as interest in the missionary program has developed.

Through the whole program of our church we have sought to weave this golden thread of service for others. We look with humble pride at the work for missions that has developed as we have prayed and worked for Christ's cause.

To combat growing intolerance,
we ought to know more about

What the Jews Believe

by Philip S. Bernstein

Dr. Bernstein, the distinguished Reform Rabbi of Temple B'rith Kodesh in Rochester, New York, was, to his own astonishment, catapulted into nationwide prominence in 1950. This came as a result of a presentation of Jewish belief, written with simplicity, clarity and objectiveness, appearing in LIFE magazine. He here relates for the first time the significant reactions to his article and to the book which developed his exposition in more detail. Rabbi Bernstein is President of the Central Conference of American Rabbis and Vice-President of the World Jewish Congress Executive, American Branch.

ON A SUNNY SUNDAY afternoon in October, 1949, I sat on a Pennsylvania hillside with Dan Poling. We were watching the pageant to celebrate the 150th Anniversary of the gift of a piece of land by a Jew named Aaron Levy for the building of the first Christian church in that area. Two thousand men, women and children took part in the performance. Over thirty thousand people applauded this historic act of good will. We were discussing Dr. Poling's article on Protestantism which had appeared in *Life* magazine, and similar pieces on the Catholic church. I asked how it happened that *Life* had never published such an article on Judaism. He didn't know and offered to find out.

About a month later, a letter came from John Shaw Billings, editorial director of *Life-Time-Fortune*, indicating that they were definitely interested in such a statement and would be willing to have me try my hand at it. After a personal conference, I accepted the assignment, and then, on the margins of a busy rabbi's life, carefully prepared the article and submitted it. The *Life* editors found the article acceptable. In all my experience with them, I found them considerate and respectful at every point. No attempt was made to direct or change

the article. The revisions, which were of a minor character, were made entirely on the basis of mutual consultations and were related only to space limitations. There was very thorough checking and rechecking of the facts, but the ideas were untouched. The article, *What the Jews Believe*, appeared on September 11, 1950, very much to the relief of the author who had spent a great deal of time on the piece and now thought his work was done.

Then something happened for which neither *Life* nor the author was prepared. A flood, an avalanche of mail descended upon them. It seemed at first as if all the 23,000,000 readers of *Life* were volubly reacting to the article. Daily, hundreds of letters poured in upon the author, and although the volume has dwindled (fortunately), they have not stopped to this very day. *Life* received the greatest fan mail in its history. Henry Luce wrote, the article "evidently responded to some deep need among non-Jews no less than Jews." Some of the letters were written by crackpots, some by anti-Semites. Many just said "thanks." Most of the letters were warmly appreciative, and most of them were from Christians. The total impact of this reaction to a simple account of the faith of the Jews, became a phenomenon in itself.

Among other things the mass response led to a kind of "man bit dog" relation between author and publishers. No less than eight important publishing houses begged the author to broaden the article into a book, for apparently it was a pretested success. The much harassed author followed their wishes, expanded the material to three times its original length, and gave it to Farrar, Straus and Young with the stipulation that the price be kept low so that the book would be accessible to persons of modest means. This little volume of one hundred pages has had an effect similar to that of the article. Published on April 16,

1951, it had gone into its fifth printing before the end of the year. Nearly 60,000 copies had been sold, the largest sale of a Jewish religious book in the history of American publishing.

The purpose of this article is to evaluate the experience for American religionists. What does it tell us about the mood of America and the job we have to do?

First it is clear that a great many Americans are in a serious frame of mind which might properly be called spiritual. Perhaps this a product of our "Age of Anxiety." Probably it is a disillusioned reaction against science which has value but no values; against Marxism, which promised freedom but enslaved; against self-analysis which revealed men's weaknesses but did not affect the moral will. Is it escapism? Or a return to fundamentals?

Among Jews the reaction revealed the existence of a lost generation. For many American Jews are in a transitional stage, somewhere between the European world of values they left behind, and new enduring patterns of value in American life. Some among them reacting violently against ghetto psychology and customs, threw themselves with typical Jewish intensity into new movements and institutions. Now, many of them have lost faith in the rosy humanitarianism which tore them from their ancient moorings; they are adrift. Unable to remake the world, they find themselves spiritually homeless in a world they never made. For the most part these people are intelligent and socially sensitive. Many of them are young and keen.

This brief article does not permit discussion of the answers we may give them. However, the situation does require a frank facing of their needs. There can be no glib glossing over their problems which reflect the deeper dilemmas of our time. Escapist unthinking mysticism may provide for some a soft way out. It may be easier to counsel a leap in the dark than courageously to lead the way toward the light. But the writer cannot escape the conclusion that the religious leadership and institutions will face the supreme test in their capacity to measure up to the specific challenges of these crucial times. He sees little hope of future usefulness for those that cannot provide needed insights and convictions for the best of our

troubled people today.

The other basic fact which emerged from the experience with *What the Jews Believe*, is the abysmal ignorance which prevails in our groups about the religions of others. Most Christians seem to have possessed negligible information about Judaism, or fragmentary distorted notions. The most rudimentary facts apparently are not known to them. It must be added at once, that Jews are equally uninformed about Christianity. The ignorance and misinformation that abound in the relations between Catholics and Protestants need no documentation here.

This situation presents a serious danger. *Fortune* magazine, in a study some years ago, disclosed that over fifty per cent of the American people admitted to bias against members of other religious and racial groups. The editors found that in most cases, the prejudice was strongest where there were fewest members of the groups against whom it was directed. Bad relations, then, were the product not of unpleasant contacts but of ignorance and transmitted stereotypes. There was a clear correlation between ignorance and bigotry.

Now, bigotry is a luxury in the best of times. Even a rich, secure society cannot long hope to survive its corroding effects. But in these times, divisiveness can be suicidal. By injecting not only anti-Semitism but Catholic-Protestant frictions Hitler softened up the nations which he then successfully overran. Today we play right into Stalin's hands when we permit or encourage religious dissension. And we are doing just that. This writer has watched with growing consternation the deterioration of interfaith relations in many places throughout the land. There are communities, including his own, where the accepted channels of communication between the Catholic and Protestant clergy have completely broken down. In some places, a difference of opinion between Jews and Christians on the release time issue, for example, or on prayers in the schools, leads not to a friendly discussion based on mutual respect but to an embittered rupture of relations.

Perhaps this, too, is a reflection of the underlying anxiety. Beneath the surface people are worried and afraid. So they are tense, strained and some-

times hysterical. Prejudice then asserts itself, and danger stalks the land. It is precisely such a time as this which requires patience, tolerance and religious statesmanship. We must maintain the instruments of cooperation; we must keep open the channels of communication.

And all this must be based upon knowledge. We must get to know each other better. We must replace the caricatures with the simple truth. In the play, *Shadow and Substance*, the maid, Brigid, tries to explain her employer, the aristocratic canon of the

church, to the rustic Irish priests who dislike him. Perhaps, she tells them, it is because they see him proudly officiating in public, whereas she observes him on his knees at home, when the words don't come, and his eyes fill with tears of humility. "Perhaps that is why you hate him and I love him." Then she continues with words that ought to burn themselves into the heart of every responsible religious leader today. "If we could all see each other all the time in great big hanging mirrors, the whole hate of the world would fall into dust."



Mr. Kraft (right) gives the roll of checks to Mr. Landers.

Kraft Birthday Gift Checks Come to Council

CHICAGO, Ill.—A birthday gift of 80 feet of checks, totalling \$4,000, was presented to MR. J. L. KRAFT on his 77th birthday, December 11. The checks were from 240 executives of the Kraft Food Company. All were made payable to the Division of Christian Education of the National Council of Churches which, next to his own church, is the organization closest to Mr. Kraft's heart. The checks will be used to balance the 1951 budget of the National Council.

The unusual presentation was made at a luncheon honoring Mr. Kraft. Following the luncheon Mr. Kraft gave the checks to the REV. PHILIP C. LANDERS, administrative secretary of the National Council. Mr. Landers was one of the associate general secretaries of the former International Council of Religious Education and worked closely with Mr. Kraft, who was its treasurer for 28 years. Mr. Kraft continues as associate treasurer of the National Council of Churches.

Religious Expression Through Rhythm

by Margaret Palmer Fisk

WHEN A CHILD has an idea, he naturally puts it into action. He thinks, "I love you, mother," and spontaneously gives her a hug. He thinks, "Oh, that big dog frightens me," and shrinks back to the protection of an older person. He stretches out his hands to a lovely object, or lifts his head to feel the sun or rain on his face. A child does not express his thoughts through words alone, but through spontaneous gestures that in-

stress on verbal discussion, reading of litanies and presentation through talks. Instead, we need to put more emphasis on direct participation. With a little guidance and suggestion children can interpret worship through symbolic movements. They can feel more friendly toward one another through outgoing gestures and rhythmic designs. They come to understand Bible stories by making up dramatizations which interpret them.

wall of Jericho, a circle with the children facing out. The other half of the group are the trumpeters who blow their trumpets as they circle the wall. At the close of the first and second refrain, we change the lines, "and the walls came tumbling down" to "to make the walls come tumbling down." This allows more time for the parts of the wall to feel cracks and shakiness, and more time for the trumpeters to circle the wall. At the close of the third time through the music, the wall does come "tumbling down" and the trumpeters stand victorious over the chaotic rubble at their feet.

Bible teaching

Stories and passages in the Bible can become alive through direct participation in interpretive movement. In portraying the story of the *Good Samaritan*, children can try out the different ways of walking that the characters would have. The "certain man" plods along, tired and burdened with his bag of valuables. The "priest" struts past officiously. The Levite, embarrassed and uncertain, hurries by. The Good Samaritan strides along with assurance and energy. It helps a great deal if there is a pianist who can improvise music according to the mood of the action. After deciding on the best interpretation, the scenes can be put together in a dramatic style similar to that of "Peter and the Wolf," linking expressive music with narration while the action proceeds.

Juniors enjoy interpreting *Psalm 150* to Cesar Franck's music for this psalm. "A Day in the Temple" (recalling Hebrew Festivals) was presented with children participating in the Oneonta Church in Pasadena, California. An interpretation of the *Beatitudes* was created by a junior high group in Hammond, Indiana. *Psalm 23* has been interpreted by junior high girls in Cromwell, Connecticut and by juniors in Waterville, Maine. *Psalm 100* was presented symbolically by a primary group in Grand Rapids, Michigan.

Worship

Worship has three basic and universal symbolic movements, used from



"I myself would quiet be." (Children bow their heads.)

dicate his understanding and his emotions.

Christ did not say, "Let the little children speak to me," but "Let them come to me." We need to follow children's natural tendencies and put less

Mrs. Fisk recently moved from Hanover, New Hampshire, to Tacoma, Washington where her husband is pastor of the First Congregational Church. She is the author of *The Art of the Rhythmic Choir* and has lectured and taught in many parts of the country. She was on the faculty of the Religious Drama Workshop held at Green Lake, Wisconsin in 1951 and is to be there again in 1952. Additional articles on creative rhythms for children are to appear in the April and June issues of *Children's Religion*. Mrs. Fisk will be interested in hearing of other experiments in this field and may be addressed at 3111 North 22nd St., Tacoma 7, Washington.

Fellowship

Rhythmic interpretation is not an "extra" art; it has a basic value in offering the child a release from tension and a sense of accomplishment. It encourages him to have a creative attitude toward life. The Church School of Riverside Church in New York has "rhythms" periods for all the children each Sunday, for it recognizes the part that rhythmic expression plays in a child's sense of freedom and creativity.

A sense of fellowship grows as a group works together to interpret "In Christ there is No East or West" in a circle design of greeting and unity.

It is fun to interpret "Joshua Fit the Battle of Jericho" by having half of the group form the battlemented

earliest times and in all religions. The first is the action of humility. Whenever man has been aware of the greatness of God, he has knelt. Whether one kneels or bows his head, he is expressing the inner feeling of humility. The second universal symbolic gesture is the centering of the hands in meditation and prayer. Christians, Hindus, Buddhists—all devoted worshippers—have some variation on this gesture of cessation of all other activities and centering of one's soul's sincere desire for spiritual guidance. The third basic movement is the upward reach of aspiration and joyous exaltation. In our Protestant worship we have let this become expressed almost entirely verbally. The upward look is the reminiscent gesture of this uplifting movement.

Children enjoy worship that allows them occasionally to enter into these basic, symbolic movements. Also they like to add other creative movements to these as they interpret a hymn or a psalm. Sometimes they present a worship service that illustrates the progression involved in the act of worship. First, there is the action of approach which may include the focusing of attention on the worship center and the walking toward it. During some soft and prayer-like music, an opportunity comes for kneeling. One or more may express the upward reach of seeking, as if the individual would go far beyond himself. Some lines of Psalms can be read as those in the center interpret this aspiration. Following the upward reach there may be a desire to kneel again in gratitude. Or there may be the feeling that now one is ready to turn to go out to meet everyday life with strengthened faith. This type of worship can be done by junior and junior high students. Choir gowns or some uniform, simple costume help to give participants a feeling of self assurance.

Some hymns acquire a new dimension of meaning when an informal "extra session" allows a group to interpret them. In "There's a Wideness in God's Mercy" there is a suggestion of stretching out beyond one's finite confines into an awareness of the Infinite, and of stretching upward beyond earthly existence. So during the first two lines, the group reaches out to one side and then to the other side; then on the third line the group reaches upward; and on the concluding line the hands come together as

the arms are lowered. This rhythmic design can be repeated with meaning during the third stanza, "For the love of God is broader than the measure of man's mind."

Other hymns that lend themselves to interpretation are: "For the Beauty of the Earth," "Joy to the World," "This is My Father's World," and "Worship the Lord in the Beauty of Holiness."

The child of primary age can enter into the basic movements of wor-

(Slowly they let their arms down, thinking of the wonder of dawn and sunlight.)

Without theological discussion they have been refreshed by being quiet, by centering their thoughts on mystery, by reaching up in wonder, and by returning to everyday experience.

Whether the child is preschool or high school age, he should always be encouraged to create his own interpretations. The worship interpretation just described is suggested only as a



"There's a wideness in God's mercy" (The group reaches out to one side and then to the other side.)

ship. In the hymn "Gracious Spirit, dwell with me" there is a stanza that provides a frame-work for symbolic expression:

*Silent Spirit, dwell with me
I myself would silent be,*

(Children kneel or sit in chairs, hands together, head bowed)

Quiet as the growing blade

(Thinking how quietly all grass and flowers grow, their hands together in prayer position start to reach up)

Which through earth its way has made;

(They continue to raise their hands to eye-level. If the children have been in a sitting knee, they rise to a high knee)

Silently as morning light

(They rise to a standing position, arms lifted high)

Putting mists and chills to flight.

starting point

The preschool child should mainly improvise at the moment with very simple, repetitive rhythmic expression of wonder, thanks, etc., dealing with tangible experiences in his own life. For instance, the little children may wonder about snow, and "be" snowflakes to some light snowflake-like music, or they may be thankful for airplanes and "be" airplanes with widespread arms. This activity can be followed by a quiet time for little sentence prayer-thoughts of wonder or thanks, or by a song that links with their mood. Those brief moments when the child senses a wonder or fellowship beyond himself are the beginnings of worship experience.

The leader who encourages symbolic and interpretive movement in
(Continued on page 34)

THE CONFERENCE LEADER

by Joseph W. Bell

SO YOU HAVE BEEN CHOSEN to serve on the staff of a youth conference. You have a thrilling experience ahead of you! At the same time it is a great responsibility which you have been given.

You have been chosen as an adult leader in the conference, first of all, because you are interested in young people. The youth of today face an unstable present and an uncertain future. To guide them in understanding the meaning of the Christian faith and way means that we must be interested in them as people, in their growing lives and in helping them to have a Christian orientation to life.

Furthermore, you have been chosen because you are interested in the cause of the Kingdom, and want young people to share in that interest. You know from experience the power of the Christian faith and the potential influence of the Christian witness in the lives of young people dedicated to it.

Then, you have been chosen because the planning committee believed that you could make a significant contribution to the purpose and program of this conference.

Your conference will have particular purposes and goals for its program, but underneath those are at least two general but very important purposes of the church conference for youth. *First*, personal enrichment. That is, the conference program should help young people have a stronger commitment to the Christian faith and way and an increasing understanding of what that commitment means. *Second*, training in Christian living, including churchmanship. The conference program should give them help in how to live as Christians and how to make worthwhile contributions to life, including their place and responsibility in the life of the church. Here is the opportunity for a real experience in democratic group living

that should lead many youth to understand Christian living better and to develop skills in leadership for many situations of life, including the church.

To this end several factors are very important *to you* in your effort to help make the conference a good one.

1. *An understanding and appreciation of young people.* This means a knowledge of some of the questions and problems they are facing in these days. It means a sympathetic regard for their problems and their fancies. It means a cooperative and not a paternalistic attitude.

2. *Exemplary conduct* on your part as you work with them and other staff people. The youth in your conference will not condone any sign of unchristian conduct on your part. This requires a spirit of sincerity in your relationship with young people. They quickly detect and frown upon hypocrisy. With them you must be honest. With them you must be mature, not feeling that you must go down to their level of action or be a "playboy" to win their approval. They will respect you for high principles and will follow great ideals you inspire.

3. *Preparation and training* for working creatively with them. Yes, that means reading and studying in the area which you are going to explore with them, but it means more than that. It means careful planning for the kind of group process you want in your group in the conference. Young people grow best as they actively participate in a process of searching. This means planning for different kinds of experiences that will help to develop a group spirit that is inclusive and purposeful. It means also association with young people before the conference to find out a number of things they are thinking about and perhaps even getting some guidance from them for the group with which you are going to work in the conference. Your preparation must include prayer and a real searching for God's guidance. Your preparation and training will also in-

clude participation in staff meetings before and during the conference. You must start early and work continuously on this important factor.

4. *Patience.* You cannot expect to have perfect facilities, nor to achieve perfect results. And don't try to cover the universe! The needs of the youth are primarily important. Expect much, but after doing your best, be satisfied. And be patient with youth's failures, struggles, fancies, and seeming lack of concern sometimes.

5. *A good sense of humor.* It will help you enter the spirit of youth, make rapport with them, and dissolve tensions and difficulties. Beware of stooping to low levels of humor and of trying to base your whole relationship with youth on any ability at this point. Humor is a natural and integral part of wholesome human relationships.

6. *Cooperation with the total program.* This means an understanding of the purposes and the goals of the conference. It means cooperation with the full program and schedule—understanding it, participating in all of it, helping in every way possible. Fulfilling your particular responsibility at a particular time is not enough. Interested and appropriate participation in all phases of the program at all times is essential. It means cooperation with any regulations that the conference has set up. The period of the conference ought not to be considered your vacation; so—let us speak frankly—golfing or fishing during the afternoons of the conference or social activities of the staff at the close of the day, will not be at all necessary or appropriate.

As a conference leader you are primarily a counselor, one who will in many different ways, be helping those who will attend the conference. All of your relationships with the youth and staff in the conference will be an opportunity for counselling and significant influence. You must be true Christian leader. That is the reason that this is a tremendous responsibility but at the same time a thrilling opportunity. God bless you in it!

Mr. Bell is on the staff of the Department of Youth Work, Division of the Local Church, Board of Education of The Methodist Church, Nashville, Tennessee.

THE CAMP COUNSELOR

by Maurice D. Bone

YOUR CHURCH CAMP is an extension of your church. It provides opportunity for learning the Christian way of life through experiences beyond the home and the four walls of the church. "Camping has everything!" This enthusiastic statement on the part of a church school superintendent who had been a camp counselor is true. It is true when Christ's teachings are lived in a twenty-four-hour daily experience. Yes, camping has everything when everyone in camp seriously attempts to follow Jesus Christ. But much depends upon the camp counselor.

As a camp counselor you will find endless opportunities to extend your leadership, your knowledge, skills, and especially your Christian faith. Let's explore the purpose and responsibilities of the camp counselor.

First of all, a camp is a camp—an informal rustic place located in woods and hills. You will not have all the luxuries of civilized living such as a private room with bath. You will find a beautiful setting—probably trees, rocks, river or lake, flowers, shelters, and a group of eager campers.

As a counselor you will: live with a small group of campers, lead a discovery or quest group, counsel with a camp work group, strive to live the Christian life in all relationships every moment of the time, and to use every experience in the camp as an opportunity for Christian teaching.

Living Arrangements: The camp is so arranged that each counselor shares living quarters with a small group of campers, usually six to eight. These campers will expect you to serve as a parent would in an ordinary family. They will come to you with their "feelings," problems, love, insights, new discoveries. You will need to return their love, to listen long, and share your understanding. They will expect you to help them maintain a "healthy" mental, spiritual, physical,

and emotional atmosphere. For example: The presence of others makes the camp experience most stimulating. Rest and sleep are absolutely essential because of this. Your foresight

boys and girls were arguing over the location of Mt. Sinai in the topographical map they were making. Finally Jim said, "Hold everything. Let's get the atlas." One of the boys went



Dodds H. Bunch

Your role is to assist, inspire, and guide them in their search for Christian truth.

in bringing Sunday school papers and other interesting and worthwhile story material will help to create quiet and rest. In the camp each living group has a period of prayer before going to bed. This is an opportune time for you to join with the campers in discussing the day's activities and evaluating experiences, closing with a fuller realization of the presence of God.

This responsibility, of course, refers to boarding camps. In day camps the boys and girls return to their own homes each night.

The study program of the camp is carried on through discovery (quest) groups. You will be assigned a group of eight to ten boys and girls. This group will meet each morning to plan and develop a project that will help them grow in their Christian faith and experience. Your role is to assist, inspire, and guide them in their search for ideas, information and knowledge of Christian truth.

In one camp a group of six or seven

after it and propped it up on the bumper of a car nearby. As they pored over it one shouted, "There it is! I told you it was there all the time." The counselor for this quest group was helping the rest of her group make some signboards to place on the map. These young people were having a thrill in their quest. Another group was working on the same project. In that group, however, the counselor pointed to a map and said, "Here is the River Jordan, here is Bethlehem, and over here is Mt. Sinai." You can imagine the contrast in interest and real learning.

The discovery group is not limited to the time allotted, however. Your group will be expected to share its discoveries with the rest in the assemblies, during mealtime if you want to sing a song or make up a table game, or in any good way you devise. Learning takes place in so many ways that your discovery group will always be "in session."

Mr. Bone is Associate Director of the Department of Young People's Work, Presbyterian Church, U. S. A., Philadelphia, Pennsylvania.

In another sense also your discovery group is not limited to the assigned subject matter. A camp offers opportunities for exploratory trips, study of plant and animal life, observation of erosion or conservation, and the like. And you don't have to be a naturalist, for this too can become a quest. Bring along some good resource books.

If you need additional guidance material for these areas of study and interest, see if your church or public library can help you. If you still need more, write your camp director.

There are some *duty assignments*, too: camp reporter, camp worship, recreation, crafts, swimming, etc. Each counselor is expected to work with a group of young people in fulfilling such duties.

This sounds like a full-time job, doesn't it? Well, it is! Living, working, playing and worshipping with a group of energetic boys and girls is about the most intensive type of experience one can imagine. It requires these *qualities*:

1. A good foundation in Christian faith, and the expression of that faith in your daily living. The Christian Way is caught as well as taught, you know.

2. The ability to work with children and youth, appreciating the sacredness of their personalities, believing that the Holy Spirit does express itself through their lives, and having the patience to allow this to happen.

3. An understanding of children or youth of the age of those with whom you will be working: their problems, their latent abilities, and a belief in their great possibilities.

How do you prepare for this great venture? You will probably begin by studying the camp theme thoroughly. Get all the background help you can, for there is precious little time in camp for this kind of study.

Visit the camp, if possible, to acquaint yourself with the location, setting, and specific natural resources which can be used with your group.

Meet with the other camp counselors before camp opens, to gain understanding of the purpose, plans and procedures to be used, and your part in them.

And, best of all, make new and fresh discovery of God's presence in your life and his power to strengthen and bless your humble efforts when dedicated to him. Blessings on you!

Church Sponsored Family Camps

by James C. Mead

Are you planning to attend a church-sponsored family camp this summer? Are you sending a family from your church? Are you an area leader setting up family camps? People in any of these categories will find especially helpful Mr. Mead's description of the basic principles underlying good family camping. Mr. Mead, minister of the

First Congregational Church of Jackson, Michigan, has pioneered in establishing family camps in Michigan and speaks from wide experience. The article in the January number, "Christians for a Week—at Least" is an example of one type of effective camping by families, although it did not take place in a camp setting.

A CHURCH FAMILY CAMP worthy of the name does not just happen. Certain standards and procedures are required, of which only a brief outline can be given here.

What is family camping?

Family camping may be defined in simple terms as families gathered in one place, usually a summer camp setting, for a period of a week or ten days to explore together ways of enriching family living. The vacation mood of rest and relaxation is combined with a spirit of adventure in learning how better to live as Christian families.

All concerned with family camps must understand one thing: it is of the highest importance that every person attending should find himself living at his best, fulfilling the basic needs of his own personality, while at the same time respecting the personalities and rights of other persons. This means that every family member is free to pursue individual and group interests within the framework of a family-centered program. To this end the entire program must be planned, administered and adjusted as necessary.

When this is accomplished the real needs of families will be met as they seek in a variety of ways to find the abundant life for themselves and others. Church family camping ought to be definitely religious in its cen-

tral emphasis and program. All its activities should be seen as expressions of the spiritual life. One father said, at the end of a family camp session, "We as a family have lived each day to the fullest, spiritually and otherwise."

Family camps are unique. No other type of camping is like it. Its family-centeredness may easily be ruined by a carry-over of certain phases of youth camps, leadership training or adult conferences. If the family camp is to be truly a family unit experience of growth and enrichment it is quite important that entire families attend. This applies to staff members as well as to the others. Father coming down for the week-end or some family members arriving late or leaving early; older children going to some youth camp while the others go to family camp, will defeat the best of plans and programs.

Good leaders are needed

As in any other camp, a family camp's most important asset is its leadership. Within the denomination or council can be found the devoted, skilled lay leaders and ministers who will gladly and capably join the staff with their families. To keep the cost within the range of all families it is necessary to secure staff members who will serve without pay except for travel and camp expenses. This is entirely possible.

A well administered family camp

needs the following staff members in addition to the camp manager in charge of grounds and supplies (including food):

A director giving full time to administration.

A minister in charge of the distinctly religious elements of the program.

A family specialist giving expert guidance in family relationships.

A naturalist leading all campers toward a greater appreciation of the out-of-doors.

An arts and crafts specialist supervising a variety of creative activities.

A missionary bringing the "wider horizon" of Christian experience.

If no nurse or doctor registers as regular camp parents, such a person must be added to the staff.

The wives of all the staff members mentioned above are also needed as full or part-time leaders in age group activities, both religious and recreational. It is always surprising how much talent in every area and interest is discovered among the regular campers who are eager to share. All this can be used for the enrichment of the entire camp family.

The program is varied and balanced

Generally speaking, most of the things done in the camp are done by families as units. However, allowance is made for specialized interests and for the teaching of a variety of specific facts and skills.

Religious activities would include vespers, family unit devotionals, a wide selection of table graces, and the spiritual interpretation of all relationships and activities. They might also include classes for children and seminars for adults, where instruction is graded to age-group comprehension.

The camp is best held in a setting of rich natural resources. All campers should increase their knowledge and appreciation of nature through adventurous hikes and through study of the trees, flowers, rocks, birds, water, and other natural aspects of the immediate camp setting. This seems essential if one is to call the experience a "camp."

Play should be genuinely creative. Sometimes all will play together. At other times they will separate to play by groups according to the special interests. "I liked the swimming and the hobbies and the friends here," said Bonnie, aged eight, at one fam-

ily camp. It is important that family units get experience in playing together happily, as families.

Many families do little in the way of arts and crafts as a family group. A family camp gives a splendid opportunity for families to work together on making something in which they are all interested. Even the simplest things will be fun to make, when done together under the guidance of a leader who knows how.

Many other things may be in the program: family education films, special picnics and trips, producing a camp paper, campfire sings, talent programs. A library of family literature will be welcomed for use during quiet periods. Sometimes a spontaneous event will add interest to the day's program.

The schedule is relaxed but full of rich experiences

The daily schedule should be so arranged that everyone, whatever his age, will feel that the time is well filled with rich experiences. At the same time, it should be leisurely enough so that it will not result in feelings of rush, tension, fatigue and regimentation.

Many things have a bearing on the timing of the daily schedule: the ages and number of children; the amount of volunteer dining room and camp duty required; the adequacy of the dining facilities; even the spacing of camp buildings, would have bearing on when meals are served and the hours for rising and bedtime. Likewise, the outdoor and indoor facilities for age-group activities, the distance to the beach, and even the adequacy of staff leadership would help to determine the timing of activities.

It has seemed best in many family camps to place classes and seminars in the morning hours, swimming about eleven, a rest hour after lunch, followed by nature lore, arts and crafts, then another swim time or recreation period before dinner. Vespers and family unit devotions may follow an after-dinner free period. Bedtime for children of various ages varies, but should be relatively early, considering the stimulation of a full daily program. Evenings are used by youth and adults in informal discussions and programs growing out of their particular interests.

No schedule should be so rigid that

it cannot be changed instantly by the camp council after weighing recommendations of parents, children, staff members, camp physician or others.

The procedures are democratic

A successful family camp follows democratic procedures throughout. The pre-camp planning is done by a committee which is truly representative of the sponsoring group. The family council is composed of a member of each family and meets daily during the camp period to adjust the program to the needs and interests of all. The staff members as well as the family participants feel free to share ideas and make suggestions. The director is alert to new ideas and careful to see that each person gets a hearing.

Promotion is necessary

"We *are* coming back next year, aren't we?" asked fourteen-year-old John at the end of one camp. Of course that family will be back. But what about getting families there the first time? There have been numerous instances of family camps carefully planned and provided with excellent leadership for which no families registered or so few it was almost impossible to proceed. Thus, promotion is most necessary, next to programming and personnel.

Detailed, attractive publicity should be in the churches by January. Ministers need a personal interpretation of this relatively new field of the summer camp program and considerable urging to select key families and get them committed early. Family night and couple's club programs should be arranged where movies, slides and personal reports are given about family camping. Taking advantage of National Family Week for this purpose is sound and effective. The presentation of family camping at conferences and conventions through visual aids, skits by family campers and enthusiastic endorsements by influential leaders, are all important means of promotion.

When the promotion, programming and personnel have been successful and the busy week at family camp has come to a close with a family covenant service, tired leaders forget their weariness as they wave goodbye to grateful families and hear a father say: "This is one of the happiest weeks we have ever had."



A Protestant family.

Brotherhood Begins at Home

Suggestions for the observance of National Family Week, May 4-11, with special reference to community observance on interfaith basis

by Richard E. Lentz

WHEREVER CHURCH LEADERS discuss the home, three problems are almost certain to be mentioned:

1. How can parents be awakened to their Christian responsibilities and guided to seek training by the church?

2. How can families in the community discover their common problems and undertake together cooperative action through their churches?

3. How can the community as a whole be confronted with the plight of modern families and with its own responsibility for homes?

Solutions to all three of these questions may be advanced by an effective observance of National Family Week, May 4-11, 1952.

Family Week may be an interfaith observance

Beginning with the third of these questions, it is anticipated that the 1952 theme, "Brotherhood Begins at Home" will inspire many new communities to experiment with the inter-

Mr. Lentz is Director of the Joint Department of Family Life of the National Council of Churches. His office is in Chicago.

faith possibilities of National Family Week. Anti-Semitism and Protestant-Catholic tension both represent in their current worsening trends a major spiritual setback in America. Therefore every opportunity of interfaith cooperation is relatively more important.

Jewish and Catholic cooperation has proved a great asset indeed in many communities. Where successful, representatives of all three faiths have shared in the creative development of the whole plan. The pictures accompanying this article were published in the Utica, New York, *Observer Dispatch* in 1951. They were on a whole-page newspaper spread presenting messages, program and illustrations relating to the interfaith observance of Family Week in that city. In many other cities and towns Protestant churches have joined with one of the other major religious faiths in common features of a community Family Week program.

Because of common interests in family life, Protestant, Catholic, and Jewish leaders can develop programs and activities which they feel are ne-

cessary and desirable to meet the needs of the homes of the entire community. The competition for the home in America is the same as it is for the individual: between a religious and a secular interpretation of life. All three faiths believe that brotherhood is essential because of our common relationship to God, our Father. That kind of brotherhood begins in the religious faith of the family.¹

Family Week in the home

Turning more specifically to the content of Family Week, let us first consider the activities in which families may participate as groups in their own homes. If Family Week were to accomplish nothing more than to encourage families to spend more time in each other's company within the home, it would justify itself. Some suggested activities are:

Play reading around the dinner table.

Playing games as a family out-of-doors or while traveling.

The initiating of family worship in the home.

Visiting and entertaining neighboring families of other faiths or races. Specific information should be supplied Protestant families to prepare them to appreciate their Catholic or Jewish guests.

Subscribing to and using religious family periodicals.

Borrowing or renting films to show in the home. (For suggestions, see page 40 of this issue.)

The particular values to be sought in all such activities are the increase in mutual appreciation by members of the family and the strengthening of the sense of group commitment to the Christian cause.

Family Week in the church

Each year there are more church programs for family groups as a whole, and the variety is also increasing. They include family worship services, in which families sit together in the sanctuary. Also, churches have had family church night programs, family picnics on the lawn, and other fellowship activities providing recreational and social ex-

¹For further help in developing interfaith relationships, write the Rev. William H. Vastine, Director of Inter-Group Education, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

periences for the family group.

Some very interesting new features are possible for the 1952 observance. There is the new family life audio-visual series developed cooperatively by a score of denominations.² Any of these four sound filmstrips could be used in church parents' meetings to show the importance of the home in the development of Christian brotherhood.

Then, the brotherhood theme lends appropriateness to church activities that will bring together families of different cultural or racial background.³ One church or several together might plan a family event for all families of the neighborhood, or specifically an interfaith family program. Many of these have been very successful in other years. Several interfaith family camps are projected for 1952 as an outgrowth of the more casual fellowship of one such meeting of families of different faiths.

Family Week in the community

Community-wide activities for families and of families is an important part of National Family Week. These are under the direction of the church council or the ministerial alliance. Only through such cooperative approaches will the best opportunities come for publicity through newspapers, radio or television.

Across the country, churches, working together, have developed a wide variety of activities, such as the following:

Community or neighborhood family folk game festivals.

Selection of an all-community Christian family.

Simultaneous open house in all church schools, when parents are encouraged to visit and become acquainted with the church school teachers and their work. The same plan for weekday classes of religion.

Launching community leadership classes relating to the family or to home and church cooperation.

The increasing significance assigned to family living, coupled with the serious plight of many families today, has caused numerous non-church agencies to develop strong family life

²These audio-visuals were described on page 40 of the January 1951 International Journal.

³The article, "Brotherhood Adventuring—Twelve-Twelfths of the Year," by Barbour, in the January International Journal, gave some suggestions for such meetings.



A Catholic family.

programs. Increasingly these agencies have utilized National Family Week to advance their respective programs.

Churches are wise to investigate these plans and materials for Family Week prepared by non-church community agencies. In most instances these agencies are eager to cooperate with the churches in developing a community observance. Where these comprehensive observances have been planned, many special resource leaders and facilities have been made accessible to church families. Lectures

on family problems by noted authorities have been held in city libraries or schools. Special PTA meetings have been held. Citizens' meetings on housing and health have led to constructive community action.

Church leaders need not wait for non-church agencies to take the initiative in this wide planning. Indeed, it is quite in order for the churches to inaugurate community-wide programs in which there shall be sought the cooperation of all agencies whose

(Continued on page 37)



A Jewish family.

YOURS FOR THE ASKING

Keep sending in your questions, your answers, and your success stories. If any of the latter is used as an "Idea of the Month" the contributor will receive a subscription of the Journal for himself or for someone he may name.

The Idea of the Month

WE SAY that religion is a family affair, yet nowhere does the minister find more difficulty in getting the idea through to his people than he does with the Sunday evening youth program. This is a report on how one church found a successful solution to the problem.

Parents with young people in the youth groups were invited to attend a dinner meeting. The minister and counselor gave a brief statement concerning the needs, aims and objectives of the church's ministry to youth. Then the parents were helped to see that the success of this venture depended upon full cooperation from them.

Out of this initial meeting came the organization of a Parent's Council. Each month the President appoints two couples to be responsible for serving the Sunday evening lunch. A small charge is made, since the parents did not want their boys and girls to develop what someone has called the "free lunch counter" attitude toward religion. In addition to this weekly assistance from the parents the Council provides needed transportation to youth rallies and conferences and chaperons for such social events as hay-rides and roller skating parties.

Frequently the counselor sets up a series of discussions in which the parents are asked to participate. One of the most interesting series had to do with the "gripes" that young people have regarding their parents in such matters as dating, allowances, work, movies, going to church, and many others. After the young people presented their side of the issue the parents were given an opportunity to share their ideas. At the final session the counselor summed up the questions and answers and helped both parents and young people to see their problems in a wider perspective.

The Parent's Council, like any other phase of the church's program, takes considerable planning and pushing from the outside, but it has helped to extend interest in youth work throughout the membership and has made for an enriched church life for our young people.

—Rev. Charles F. Jacobs,
First Congregational Church,
Waterloo, Iowa.

Question

"We have been counting on the same people, year in and year out, for work in our church. Let's have some good ideas about finding new persons and putting them to work."

—James Travnicek, Chicago

Some Answers

Your question, like any question that is important enough to ask, has no easy answer. There is no one answer, easy or hard, which will apply equally to every church, but there are answers for the church that is willing to work them out. Here are some things to keep in mind:

1. *Make someone responsible.* Don't leave it all to the pastor and superintendent. Set up a personnel committee, preferably making it a sub-committee of the board or committee on Christian education.

2. *Analyze the jobs that need to be done.* Cut them down—or build them up—to reasonable size. Burdensome jobs are hard to fill because people hesitate to undertake them. Trivial jobs are hard to fill because capable people are unwilling to give time to unimportant tasks. I remember a consecrated lady who was unable to find anyone to take over her work in the church. She was superintendent of the children's division of the church school, leader of the junior church program, and principal of the vacation church school. Her church needed three successors, not one!

3. *Search out capable people who are not now active.* Look for such persons as the following:

Active members of adult classes.
Business and professional leaders in the community.

New members of the church and newcomers to the community.

Parents who are concerned about the church experience of their children.
Older young people.

Attendants at leadership schools.

Former leaders who may be ready again for service in the church.

Assistants to regular workers.

Part-time workers, who have skills the church needs, but who may not be able to assume regular responsibility.

Resource leaders from neighboring churches.

Couples. Ask a husband and wife to serve as a team, teaching a class or leading a group together.

4. *Train every worker.* This is especially important for persons you try to enlist. Do your best to send them to leadership schools, conferences, or laboratory schools. Arrange for an experienced person to help the new worker.

5. *Let workers start as apprentices.* An apprentice is a leader-in-training. He learns the skills of leadership by working with someone else. He assumes responsibility gradually.

6. *Establish a policy of distributing leadership.* Start a policy of rotation, providing that a person may not hold a given office continuously for more than a certain length of time. Whenever possible, invite a person who does not now hold a church position to fill a vacancy. It will take courage to distribute leadership, but churches that have tried it say that it works.

7. *Stop the leaks in leadership.* Sometimes the reason why a church position is hard to fill lies within the position itself. Check on the requirements for the position, on the objectives which the worker is expected to achieve, on the materials and equipment which the church provides, on the morale of the group. How can these be improved?

8. *Plan ahead.* Most of these suggestions require long-range planning of church program. They will take effect only gradually. It is only by thorough, long-range planning that a church can develop the kind of program that will make people want to participate in it.

—Lee J. Gable, Director,
Department of Leadership Education and
Church School Administration, National
Council of Churches.

Plan Now for Your Vacation Church School

by Mabel Brehm

THE CHRISTIAN EDUCATION COMMITTEE of Trinity Church met on a bitter February night for their monthly meeting. Sitting close around the blazing fire in the minister's study, light from the window illuminating the snowy lawn, it seemed quite incongruous when Mrs. Holmes, the chairman, said, "And now we must appoint our vacation church school committee."

"A vacation church school committee in February!" The newer members of the Committee registered amusement.

"Yes," said Mrs. Holmes calmly, "This is the right time to begin."

Other churches who have had successful vacation church schools will agree with Mrs. Holmes that February—or even January—is not too early to begin: to appoint committees, set dates, recruit leadership, and do the thorough kind of planning that is essential for a good school.

Review of past experience

In many churches like Trinity, with a tradition of good vacation schools, the planning really began when last year's school ended. The vacation school Director met with the teachers for a social time, a luncheon or a tea, and held an informal evaluation with them over the teacups. There was opportunity to lift up successes, discuss disappointments, and offer suggestions for the coming year.

The notes made at such a time were filed away for the new vacation school committee, becoming not only a refresher of memory, but giving valuable suggestions as well. Because of such memoranda, better divisions

have been made in various churches for age groups; weak spots in curriculum have been revealed; and the need for specialized training for the teachers in certain areas has been shown. The result is an improved school next year.

If an evaluation session was not held, leaders from the previous school should be invited to sit in with the committee's first session for the same purpose.

If the school is a new one

All of this has taken place in a church where vacation schools are accepted as a part of the total educational program. There are many churches, however, which are interested in having a vacation school for the first time, and they will need to rely on the experience of other vacation school enthusiasts to start them off. This year, 1952, should be an auspicious time to begin. The 50th anniversary celebration of vacation church schools in 1951 created great interest in many places. The number of schools and attendance at them reached an all-time high, and this interest will undoubtedly continue as alert churches seek more effective ways of teaching the Christian way of life to boys and girls.

If the school is new, the committee could well prepare itself, as one did, by having a careful review of the pamphlet, *The How of Vacation Church School* at its first session. This gave the committee the orientation that was needed to make committee members feel competent to move ahead with plans.

After this refresher, or orientation, there are certain areas which should be considered by the whole committee before it is broken down into the important sub-committees.

For consideration by the whole

Possibility of community cooperation

. There may be a cooperative school in the community in which the local church may share. Or, other churches may be interested in helping to organize a cooperative school. There are many advantages in a cooperative school. Each church may be responsible for housing one or two departments rather than the entire school. Space is put to much better use. Leadership is divided between the churches. Publicity serves all the cooperating churches. The very fact of cooperation makes a favorable impact upon the community.

Time and length of the school. A matter for the committee to consider early is the time the school will be held. There should be clearance with the closing dates of the public schools and other community summer projects before the dates are selected. Some schools start immediately after the public schools close. Others wait a week. Some churches are investigating the value of vacation school in August, when community activities are at a minimum and children have tired of the long days of undirected play. A surprising number of boys and girls are still in town, even in communities where summer vacations seem traditional with the month of August.

The most popular length of schools now seems to be two weeks. Many schools, however, continue to meet successfully for three and four weeks, indicating that there is a great opportunity for churches to extend the religious education opportunities of children and young people by holding longer vacation church schools. The longer schools usually plan to have substitute leaders if some of the teachers cannot teach the full time.

Choosing a Director. The other major responsibility of the complete committee is the choice of a Director. A person of administrative experience is needed in this position, one who can work with leaders and yet who is good at the detail work which is involved in keeping records, checking supplies and dove-tailing schedules. A local minister, a director of religious education, or a church school superintendent usually has the kind of background and information which makes a good Director.

The Director should be available throughout the duration of the school. He will work with the committee in setting up the important sub-com-

Mrs. Brehm is the wife of Dr. William Earl Brehm, minister of the First Congregational Church in Des Plaines, Illinois. She is active in the religious education work of the church and has written for many religious education publications.

mittees which come under the heads of Leadership, Curriculum, Publicity and Finance. If the school is small, these duties may be assigned to individuals on the committee. He will also supervise and correlate the work of all the teachers. In addition to these major responsibilities there are little extras that help a school to run smoothly, and will cause the staff to feel they have sympathetic support. The best planned school cannot run without someone who can answer an emergency call to locate misplaced supplies, secure a substitute leader, or set up a projector.

The sub-committee on leadership

Recruitment. The work of recruiting leaders should be started at once, even though the summer seems far off. While the summer calendars of prospective leaders still have empty places the vacation school has more chance than later to receive first consideration. Some will drop out, but replacements are not as difficult to make the last weeks before the school begins as trying to secure a complete staff.

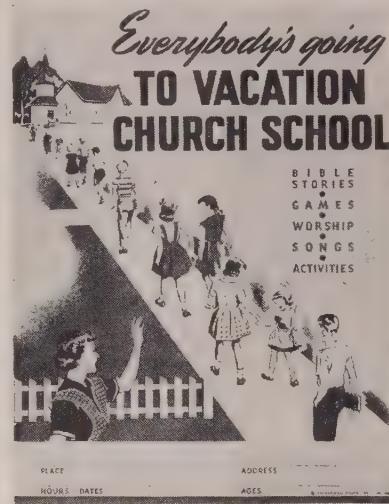
While experienced church school teachers are the best choice for leaders, many churches feel they cannot press teachers who have been faithful during the church school year, to add extra weeks of summer teaching to their schedule. Some will wish to help for the valuable experience it gives in working with children and youth, and these should be used for departmental leaders. Mothers who bring children are often willing to assist. But the vacation school offers an unexcelled opportunity to discover and develop new leadership. Indeed, Trinity Church recruits most of its new teachers for the fall from those who have shown special aptitude in the vacation school.

Training. A frequent reply to the recruiter will be, "I'd like to teach, but I don't know how!" Therefore it is wise to have a plan of leadership training set up before the calls are made. Fortunately, excellent schools for leadership training will be found somewhere near almost every community that is interested. These are planned by councils of churches or other cooperating denominational groups. They provide the practical kind of training that all teachers need. If there is no available school or institute, state or local councils of

churches may be able to give help in setting one up.

The sub-committee on curriculum

The many good vacation school texts published by denominations or by denominations in cooperation which are available make it possible for the committee on curriculum to



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provide the very best help for inexperienced teachers. Most texts are written with untrained leaders in mind and are rich in careful detail.

Still more help can be given if the local committee will find what texts are recommended for the year by the state council of churches or the denomination and make plans to use them. These texts will be the ones used in the training courses, with intensive help given for day to day use of them.

The sub-committee on publicity

The committee on publicity will want to lay its plans as early as the other committees so that the community and the churches will be aware of the existence of the school and the plans being made for it. It is particularly important to see that ample publicity is given to cooperative schools after the first year.

The sub-committee on finance

Ideally the vacation church school expenses are included in the budget of the church assigned for religious education. If this is not the custom, an effort should be made to get this item into the budget for future years. The vacation school offers an unusually fine opportunity for reaching

unchurched children, and it is easier to reach them if no fee is charged. However, expenses of the school are sometimes met by registration fees which are determined by the committee on finance. The fee, if charged, is never large enough to exclude any children.

Some schools take an offering each day; others receive one at the closing session when parents are in attendance. It is better to let this offering go to some benevolence project selected by the children than to cover cost of the school. The type of community needs to be considered before a plan is adopted. In any case the church should be ready to underwrite the expenses if necessary. The expenses involved include the cost of text books, activity materials, refreshments for the small children, and, in some cases, transportation costs.

Planning ends; work begins

In a few weeks after the general committee has met, all of these sub-committees should be at work. The Director will want to meet with the leaders when the recruiting is completed, to clarify plans for the school and for leadership training, and to answer questions. He will also be consulting with the other committees.

To have committees at work, church boards informed, leaders thinking and talking about their courses, is to activate the total church in terms of the vacation church school. If this is begun at once, your church and my church—as well as Trinity Church—will find 1952 a significant landmark in the second half of the vacation school century.

Planning materials

The following materials will be useful in the early stages of planning for vacation church schools:

The How of Vacation Church School, 50c
Vacation Church School Planning Chart,
03¢ each; 25¢ per dozen.

Follow Through, a new leaflet, 3¢ each.
1952 *Vacation Church School Poster*
(shown herewith), 10¢

The Interdenominational Cooperative Series of Texts for Vacation Church Schools, free.

The January 1951 special issue of the *International Journal*, which was on vacation church schools. (See page 1 for prices)

The above materials may be ordered from denominational or council headquarters or from the Division of Christian Education, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

Home Run

A play about home life, especially appropriate for Family Week, May 4-11

by Elsa DeBra*

This one-act play may be given at a Family Festival, a Mother's Day dinner, or at any time when the church wishes to illustrate the atmosphere necessary for a happy, Christian home. It may be played without curtain, and with a simplified setting, if desired. Extra copies for use of the cast may be obtained from the offices of the International Journal.

People

MOTHER, busy home-making

FATHER, working over-time

JANET, daughter about 11, party-minded
FRANK, son about 13, nursing sprained ankle

JUDY and JOYCE, daughters about 4 and 5, ready for story.

RADIO VOICE, hidden person speaking through a microphone connected to a concealed amplifier back of the radio.

Time

About 7 o'clock on the eve of Mother's day

Place

A happy home, anywhere

The scene

Living room of a modern home. At center, a table with magazines and books and a small radio. To the right, at an angle, a davenport with a child's chair at the end facing the audience and a small table with basket of mending at the other end. Across the stage from the davenport and near the table stands a large easy chair with matching ottoman. Beyond this chair, toward front of stage, is a small desk with telephone and accompanying chair.

Three doors open into this room, center back from sleeping quarters, left from kitchen and right from out-of-doors.

The hymn, "O Happy Home, Where Thou Art Loved" is used as a prelude to the play and as a recurring theme. Organ or piano plus muted strings would be effective.

As the music fades and the curtain rises, sounds of speaking voices, a clatter of dishes and chairs pushed back are heard through the half-open door into the kitchen. Father enters.

FATHER (calls back): M - m - m, that was good lemon pie, Mother. Best I ever ate. (Tunes in radio as he speaks, then reaches for briefcase on davenport and stands a moment, facing audience and listening.)

RADIO VOICE: Here are the headlines in the news tonight: Thousands of prisoners murdered by foe. Congressmen ask A Bomb to avenge atrocities... Critical nar-

cotics problem facing nation. Sales of the illicit drug out of control among our youth... Two planes collide, killing 3 persons and burning 8 children on ground... Bike crash kills boy. Pal injured. . . Father of four, crazed with drink, kills wife and children, then turns gun on himself. And I'll be back in just 60 seconds with full—

FATHER (turns off radio, disgusted): Let's spare the gory details. (Calls out toward kitchen) Working over-time tonight. See you later, folks.

MOTHER: (from kitchen): 'Bye, dear.

JANET (from kitchen, too): 'Bye, Daddy. (In a whisper as she sticks head through open door) Don't forget the flowers.

FATHER (softly): They're in the car. I'll bring them in now, before I go.

(Janet steps back into kitchen, closing door after her. At that moment FRANK, dishevelled and grimy, hobbles in. He uses his base-ball bat for a cane.)

FATHER: What? Ball game over so soon, Frank?

FRANK (blurted out): Naw. I just quit.

FATHER: Walked out on your team, eh?

What's the trouble?

FRANK (gritting his teeth): My ankle. (reaches down to rub his left one, then suddenly looks up again) Bill Dailey, he tripped me just as I was making a beautiful home run. Did it on purpose, too. (Doubles fist) Just wait 'till I get even with him!

FATHER (sets brief-case down and leans over): Thought you were kidding. Here, let me take a look. We'll unlace your shoe (Unlaces and feels) . . . Doesn't seem to be swollen very much. (Stands again) It'll be all right. Might ask Mother to bandage it for you. (Tilts Frank's head) Chin up, son. Have to learn to take it. All in the game, you know. (He exits, right)

FRANK (keeps back the tears): Oh, I can take it. I'm not a coward. I can stand a little pain. (Makes his way toward kitchen, then calls) Mom! . . . Oh Mom! Where are you?

MOTHER (behind closed door): Here in the kitchen, Frank, frosting the cake for tomorrow. (FRANK hobbles out, left.)

(The theme music plays again as JANET enters, back. She is dressed for the party and carries a large ceramic vase, filled with water. Softly she walks to table, looking back toward kitchen. Then sets down vase and arranges magazines, and watches the front door.

(FATHER enters, carrying a huge bouquet of carnations and a suit-box, beautifully wrapped and bow-tied.)

JANET (exclaims): Oh, red ones!

(Holds out arms to take flowers.) Here, Daddy.

FATHER (glances around cautiously, as he hands Janet the bouquet) Where is she now?

JANET (in a whisper): In the kitchen, bandaging Frank's foot. What's in the big box, Daddy?

FATHER (sets box on table): Wait and see.

JANET (big-eyed, examines by shaking): Something to wear, I'll bet.

FATHER (pats her shoulder) It's a secret. Let her open it herself. (Moves toward right exit) I'm late.

JANET: I've got to be leaving soon, for Betty's.

FATHER: What's doing at Betty's?

JANET: Church school party. My class. (Finger to lips and looking toward kitchen) We're making gift-boxes of homemade candy for our mothers.

FATHER: M - m - m - (clears throat) Good idea for Father's Day, too. Before you go, help Mother get Judy and Joyce ready for bed.

JANET: Yes, I just gave them their baths.

FATHER: (calls over his shoulder): Good. (Throws kiss as he exits.) 'Bye, dear!

(The theme hymn is played softly as JANET arranges the carnations. FRANK, face and hands washed, limps in from the kitchen and stands looking toward table. His left foot is lightly bandaged.)

FRANK (surprised) What's the big idea? Whose birthday?

JANET (impatient): Silly. Nobody's birthday. Tomorrow is Mother's Day and Dad just now—

FRANK (cynically): Why don't they have a son's day so us boys could get a break?

JANET (sweetly): Well, you almost got a break this evening playing ball, didn't you? (Leans over to examine the foot) How does it feel?

FRANK (sinks into big chair): Awful. (clenches fists) Wait 'till I lay my fists on that Bill Daley for tripping me on that home run! I hate him!

MOTHER: (enters from kitchen. She wears a simple afternoon dress. In her hand she carries a big sock.) Here is one of Daddy's socks, Frank. Better slip it on over the bandage for protection. (Hands sock to FRANK, sees flowers, walks toward table to smell them.) Oh . . . what beautiful carnations!

JANET (proudly hands her the card): From Daddy. Flowers and package.

MOTHER (opens card, reads aloud): To the one of you from the five of us: Judy, Joyce, Janet, Frank and Dad.

FRANK (glumly): I didn't know I bought a present. (Shouts) Hey, my name has been forged.

JANET (bored): Silly! (to Mother, excitedly) Hurry up and open. I can't wait.

MOTHER: Neither can I. (With JANET's help opens box) Oh, look! (Holds up a handsome, colorful house-coat) Exactly what I needed!

JANET: A house-coat. (holds it for her) Here, put it on so we can see.

MOTHER (slips into it): Fits good. (Turns around) How does it look?

FRANK (*readily*): It's too long. You'll have to cut it off.

JANET: It's not a dress, silly, it's a house-coat. (*To Mother*) Looks wonderful on you, Mother. Leave it on so Daddy can see it when he comes home. (*Glances at her wrist watch*) I'll have to dash off to the party. (*Runs to outer door, then calls*) I gave Judy and Joyce their baths. They're ready for bed.

MOTHER (*calls back*): Thanks, Janet. Have fun! (*turns to Frank*) And now let's slip on the big sock over the bandage.

FRANK (*eyes still following Janet*): Wish I could get around fast like that. Just my hard luck. (*Pauses and looks at his mother as she slips on the sock*) You look like you're ready for a party, Mother.

MOTHER (*smiles*): I'm glad you can see beauty in things and in people, too.

FRANK (*explodes*): But not in Bill Daley! You know, Mother, he didn't even say he was sorry. He meant to trip me. (*Pauses*) He's mean. . . . Ouch, that hurts.

MOTHER (*pulls up ottoman*): Here, rest your foot on this stool. . . . (*pause*) Give yourself about a week and you'll be as good as new.

FRANK (*exclaims*): A week? . . . a whole week? But how about school? (*with sudden realization*) Oh, Boy! I get a vacation! I'll just have to take a vacation.

MOTHER (*during Frank's speech has crossed over to sit on davenport and now picks up socks to darn*): We can manage that. Daddy can drop you off every morning on his way to work. I'll pick you up every afternoon as I get Judy from Kindergarten.

FRANK (*glumly*): But Mother, it's such a good chance for a—(*shrugs*) Well, I might have known it wouldn't work. (*Watches her*) Is that my sock you're darning?

MOTHER (*nods*) Both heel and toe.

FRANK (*after a pause*): Say Mother, you never do anything for yourself, do you?

MOTHER (*eyes down*): Don't have time.

FRANK (*still watching*): Bill's mother takes a lot of time for herself. Always going places away from home and everything. But she isn't as happy as you are.

MOTHER (*looks up, suddenly*): What makes you say that, Frank?

FRANK (*hesitates*): Oh, she frowns and talks cross and yells out at Bill when we're playing ball.

MOTHER (*quietly*): She does?

FRANK (*continues*): Yes, and Bill talks awful to his mother, too.

MOTHER (*looks up*): How do you mean?

FRANK (*emphatically*): Oh, just argue and argue. Never wants to do anything she asks. (*After a pause*) They must not love each other very much.

MOTHER (*calmly*): You shouldn't say that, Frank. They're just hasty without realizing it.

FRANK (*drawling*): Oh yeah. . . . Well, maybe so. (*rubs his tummy*) I'm sure I was hasty eating my dinner before I went out to play ball. I'm hungry again.

MOTHER: Might find something in the refrigerator. (*FRANK exits to kitchen*.)

(*Again the theme hymn is played as JUDY and JOYCE run in, back entrance. They wear bath-robés that harmonize with MOTHER's house-coat. Rag dolls are held high as the girls, laughing and giggling, chase each other around the table. Suddenly, they look at each other and then at Mother*)

JUDY and JOYCE (*sing-song*): We want a story. We want a story. We want a story.

(*JUDY pulls the child's chair around close to MOTHER's knee, so that she faces the audience. JOYCE settles herself on the davenport against MOTHER's right side. Rag dolls hugged, tightly*)

MOTHER (*lays down mending, sniffs and smiles*): My, but you girls smell sweet. Could it possibly be that you used some of Janet's bath powder?

JUDY: She told us we could Mommie. I dusted Joyce and then Joyce dusted me. (*The girls giggle and try to tickle each other. Meantime, FRANK, unobserved, appears in the kitchen doorway, gorging a piece of pie. He leans against the door-sill and listens until the story gets under way, then shrugs his shoulders, steps back into the kitchen and closes the door.*)

MOTHER: Well, what story shall we have tonight, girls?

JUDY: A story about a baby, Mother.

JOYCE: 'Bout a baby, Mommie.

MOTHER (*muses*): Let's see, how about a baby and a bath?

JUDY: You mean a baby taking a bath?

MOTHER: No, I mean a baby in a basket and a Princess taking a bath.

JUDY: I know. A basket floating on the river.

MOTHER: That's right. We'll have the story about Baby Moses. You see, his mother and his big sister, Miriam, made a basket, strong and with a lid. They tucked the baby in. Then they put the basket to float on the river. But Miriam wanted to be sure that the little one was safe, so she hid behind the tall reed grass to watch.

JUDY: How big was Miriam, Mother?

JOYCE: Bigger than me, Mommie?

MOTHER: Oh yes, she was twelve years old, must have been big as Janet.

JUDY: Go on, Mother.

MOTHER: So while Miriam was hiding near the basket, the Princess with her maids came down to the river to bathe. And all the while Miriam was keeping watch over baby brother. She saw the long, flowing dress that the Princess wore. She saw her jewelry sparkle in the sun, bracelets, necklace and long ear-rings. Then Miriam saw the maids come close. They carried long-handled fans and were fanning to keep the Princess cool. But Miriam could not look long because she had to watch the precious basket.

"Stop here, my maids," the tall Princess herself was speaking, so near by that Miriam could smell the perfumed oils the maids carried, "this is the very place for my bath."

And then it happened.

"What can that be, floating so near the water's edge?" the Princess leaned over and pointed, "looks like a basket."

Then she sent one of her maids to get it. What a surprise to find a baby hidden under the lid!

"I'd like to keep this baby for my own," the Princess smiled happily, "he is so beautiful. But I must have a nurse to care for him, at least for a while."

Now was Miriam's chance. She stepped right up and asked, "Shall I go and find a woman to be a nurse to the child?"

"Yes, go and find a nurse for me." The Princess didn't ask any questions! "Tell her to come and take the baby home with her. I will pay her for caring for him."

Of course, Miriam ran home to get her own Mother. And in this way baby Moses was cared for. And often when Miriam watched her little brother asleep in her mother's arms, she thought she had never seen anything so beautiful in all her life.

"I didn't know my Mother was so beautiful," she whispered to herself, "why, she is even more beautiful than the Princess!"

JUDY (*turns to face MOTHER*): And was she really more beautiful than the Princess, Mommie?

MOTHER: I guess she was, at least to Miriam.

JUDY (*stands and looks at Mother*): You are beautiful too, Mother.

MOTHER (*hugs them both*): That's because you love me.

(*The theme hymn is played again as both girls, dragging their dolls behind them, exit with MOTHER. In so doing JUDY, unnoticed, drops hers (a boy rag doll). FRANK hobbles in from kitchen picks up the boy doll, shakes it, holds it by the hair while he goes to table and turns on the radio. He listens*:

RADIO VOICE . . . and that just about winds up the base-ball scores over the nation for today. Locally, the home team lost to the Brayton team. Score 6 to 4. However, the team . . . (FRANK turns off radio, frowning: Then he sets doll on top of the back of big chair, facing him as he stands behind the chair, facing the audience.)

FRANK (*to doll*): You would trip me up at the ball game, Bill Daley. Just because your team was losing. By golly! I'd let you have what's coming to you. (*Socks doll a good one with left fist*) There, take that! (with right fist) and that! (*Doll topples over backward into chair. FRANK hears someone approaching, slumps into chair himself on top of doll and pretends to be asleep*.)

JUDY (*runs in*): Where's my Billy doll? (*She searches around davenport and under table*. FRANK, meanwhile, pulls doll out and sets it on arm of his chair.) Oh, there you are, Billy doll. Frank is taking care of you. (*She starts to take doll but FRANK holds tight. Back and forth they tug. Finally, in exasperation, JUDY runs toward back exit, crying*) Mommie, Frank won't let me have my doll.

FRANK (*pitches doll at Judy's feet*): Here, cry-baby. Take your old doll. He's no good, anyway. (*JUDY grabs doll tightly and runs out. At this moment the outer door opens cautiously and JANET enters holding a small package in her hand*.)

JANET (*coming close*): Here, FRANK (*Empties several pieces of candy into his out-held hands. She herself is chewing*). (*Continued on page 35*)

Primary Department

By Margaret Clemens McDowell*

THEME FOR MARCH: "The Bible Is a Treasure Book"

The worship services for March are planned to help the children appreciate the Bible more fully and to lead them to see that it is a treasure book cherished by people all over the world. It would be a helpful expression of the children's interest and gratitude if a special offering could be planned to help buy Bibles or a Bible for others. You may know someone to whom such a gift could be given, or the money in any amount could be contributed to the American Bible Society, 450 Park Ave., New York 22, N. Y. If you plan to do the latter, you may decide to use the last service, "Bibles for Everyone," earlier in the month so as to motivate the giving.

Several helpful pieces of material are available without charge from the Bible Society. Send for the story suggested for the last week, "They Won't Feel Lost Now." This tells, in an attractively illustrated folder, of some Japanese children and a Bible colporteur, and you may secure enough copies so that each child in your group may have one to take home.

On other Sundays you might like to send home other children's story leaflets from the same source. Send for "The Bible That Rode on a Sled," the story of a gift Bible for a blind boy, and "Something to Cheer Him Up," in which two children plan a gift for their soldier brother. You may also ask for copies of John 14:16 in Braille, and of John 3:16 in many languages.

Have available a scroll for the first week. It would be interesting to arrange a small exhibit of Bibles and Bible helps on a table where the children may examine them freely.

Be sure to use an attractive Bible in the worship center. The Revised Standard Version New Testament, in the light blue cover, could well be used. This has the most readable page format and is probably the New Testament version most often used in the department. Search for pictures that will be appropriate from week to week.

Songs and music suggested are from *Hymns for Primary Worship*, published by the Presbyterian Board of Christian Education and the Judson Press.

March 2

THEME: *The World's Greatest Book*

PRELUDIUM: "Ora pro Nobis," 186

HYMN: "O God, May the Whole World Praise Thee," 161

*Stratford, Connecticut.

PRAYER:

Our Father, we like to think that all around the world today people are praising you. In our own country and in many lands people are meeting together in churches. Boys and girls are listening to Bible stories, and are learning more about the best way to live. Everywhere people are thanking you for your good gifts. Hear us now as we sing our thanks, and help us to do the things we should. Amen.

HYMN: "Father, We Thank Thee for the Night," 43

OFFERING SERVICE:

Leader: Let us say thank you by bringing our gifts for the work of our church.

Response after offering is presented:
"Dear Father, for Thy Gifts to Me," 176

TALK: "The Greatest Book in the World"

If I should ask you to tell me what book is printed in more copies, and sold in more copies each year than any other book in the world, I wonder if you could tell me. (Someone will doubtless say "the Bible," but if wrong answers are made or the children do not know, hold up a copy of the Bible.)

Why do you suppose so many people want this book? What makes this book so important? (The children may make such replies as "The Bible tells about God and Jesus." "It tells us how to live." "It is full of good stories.")

The things you have said help us to understand why the Bible is the greatest book in the world. This month we shall be thinking especially about this wonderful book. Let me tell you something about how we came to have the Bible.

Long, long, long ago there were no books. People had not learned to make books. Indeed, people had not even worked out a way to write, and so of course there was nothing to read. Then fathers and mothers taught their children by telling them stories. Many villages had story tellers who told stories to all the people, big and little. In the evening people would gather around the campfire to listen to the story teller. Some of the earliest stories in the Bible were told in this way. "They are wonderful stories," the people would say. "We must never forget them, for they tell us about God." (If you have a picture of an ancient story teller, show it.)

Years went on, and the people learned to write and to read. Then these wonderful stories were written down. God's good laws and rules for living were written down too. Some people made up poems and songs of praise, and these were written down, so that people would not forget them.

But there were no books such as we know today. First the people wrote on stones and on tablets made of clay. Then they learned to make kinds of paper from

reeds and from animal skins. They rolled up their "paper" on two sticks and made a scroll. (Show a scroll.)

When Jesus was a boy he learned to read from a scroll. All the scrolls had to be written by hand, so there weren't many of them, and they were very precious. Children could not have books of their own, so they learned by heart much that was written in the scrolls.

After the story of Jesus had been written by several men, people learned how to cut pages and sew them together to make books. Now all parts of the Bible were gathered together into a very big book. But still all the writing or printing had to be done by hand, and so only a few people could have Bibles.

And then one day a man in Germany invented a way to print by machine. For the very first time the Bible was printed on a printing press. As the years went on, more and more Bibles were printed, in more and more languages. Now more Bibles are printed each year than any other book in the world. Nearly everyone can have a Bible, and can read it in his own language.

We have had Bibles in our own language, English, for 570 years. The one most people now have in their homes was written about 350 years ago. Many of the words in it do not mean the same now as they did when they were first printed. During the past fifteen years a group of men called Bible scholars, who know more about the Bible than anyone else, have written it over again in the kind of English we use today. We already have the New Testament in this Revised Standard Version. Next September the Old Testament will be published, too. There will be meetings and celebrations all over the country, because everyone is so glad to have the whole Bible in words just as accurate and easy to understand as it is possible to make them.

POEM: "Let Us Be Thankful for Our Books," 120. Read or recited by an older child.

HYMN: "For the Bible We Thank You," 117

CLOSING REMINDER: Suggest to the children that during the week they think about some Bible story that they like. Tell them that you will call on several to tell stories next week.

March 9

THEME: "A Book of Stories That Are True"

PRELUDIUM: Music of Hymn No. 29 in *Hymns for Primary Worship*

HYMN: "The Lord Hath Done Great Things for Us," 29

CONVERSATION: About great things that God has done

PRAYER OF THANKS

HYMN: "The Bible Is a Treasure Book," 119

LEADER:

(Ask the children to recall some of the things they learned last week about the Bible.)

The Bible is divided into two important parts. One part tells what happened before Jesus came. It is called the Old

Testament. The other part tells about Jesus, and what happened after he was born. It is called the New Testament. (Take a Bible in your hands and show the divisions.)

In both the Old and the New Testaments there are many wonderful stories. Some of you are ready to tell Bible stories today. After we listen to each one, we shall find out whether it is in the Old or the New Testament.

BIBLE STORIES: Told by the children as planned last week. After each one help the children to decide from which part of the Bible it comes. Stories told by primary children are usually very brief, so there should be time for several. If you do not have time for all who wish to tell stories, you may suggest that others can be told next week.

POEM: "For Thy Great Book of Stories," 118

HYMN: "For the Bible We Thank You," 117

OFFERING

CLOSING REMINDER: Recall the second stanza of "The Bible Is a Treasure Book." Suggest that next week the children be prepared to share Bible verses that remind us of lovely things, or that are good rules for living.

HYMN: "Our Church Helps Us to Worship God," 106

March 16

THEME: "A Book of Verses Old and New"

PRELUDE: "Our Church Helps Us to Worship God," 106

CALL TO WORSHIP: Psalm 122:1

PRAYER: Dear Father God, we are truly glad when we can come into our church. We like to meet here with our friends to work and learn and worship, and to listen to stories from the Bible. We give thanks this morning for our church. Amen.

HYMN: "Our Church Helps Us to Worship God"

STORIES:

If there was too little time last week to hear all the children who were ready

to tell Bible stories, there should be an opportunity now.

Or the leader or a teacher may tell "The Prize Bible" from *Stories about the Book of Books*, by Grace McGavran. This tells of a little girl in India who was awarded the first Bible printed in her dialect, and who found a happy way to share her treasure with her schoolmates.

POEM: "The Bible Helps Me," 116. Read or recited by an older child.

HYMN: "The Bible Is a Treasure Book," 119

LEADER:

We have been learning that the Bible is a wonderful treasure book. We have been taking out of the book stories that are treasure. There are other treasures for us to find. Our song tells us: (Recite first verse of "The Bible Is a Treasure Book.")

Would you like to share with us some of the Bible treasures that you know?

BIBLE VERSES WE KNOW AND LOVE: Let the children contribute as planned last week. Do not let this be merely a thoughtless recital of verses. In each case pause to comment on the verse's meaning. Some help us to think of God's wonderful gifts to us; some remind us that he has planned a beautiful world for us to enjoy; some tell us that he expects us to be thoughtful of others; some are good rules to remember in work and play.

PRAYER OF THANKS FOR THE BIBLE

HYMN: "For the Bible We Thank You," 117

OFFERING

HYMN: "How Strong and Sweet My Father's Care," 32

March 23

THEME: *A Book for Today*

PRELUDE: "Lo, the Winter Is Past," 20

CALL TO WORSHIP: Psalm 118:24

HYMN: "Lo, the Winter Is Past"

PRAYER OF THANKS FOR SIGNS OF SPRING.

HYMN: "The Lord Hath Done Great Things for Us," 29

LEADER: This month we have been thinking about the Bible. The words of this wonderful book were written long, long

ago, but the Bible is a book for today too. How does the Bible help us today? (Lead the children to recall that it helps us to know about God and Jesus; its stories and teachings show us what is right to do; and many of its beautiful verses, such as the two used in the hymns above, help us to worship.)

HYMN: "For the Bible We Thank You," 117

OFFERING

STORY:

A BIBLE FOR AUNT MAMIE

It was Saturday afternoon, and the Carver children, Ralph, Jean and small Lucy, seemed to have run out of things to do.

"I'm tired of playing," said Jean.

"So am I," said Ralph. "I'll tell you. Let's ask Mother if we can go to see Aunt Mamie."

Aunt Mamie, as all the children in the neighborhood called her, lived alone in a tiny house down the road. Everyone loved Aunt Mamie. She always had a smile of welcome when the children stopped to see her, and she could tell the most wonderful stories. And usually there were some cookies that Aunt Mamie said just ought to be eaten before they got stale.

Soon the Carver children were on their way, Ralph carrying carefully a jar of homemade soup that Mother said she wanted Aunt Mamie to sample. As they came to the house the children saw Aunt Mamie sitting on her tiny enclosed porch. Her head was bent over a book that she was holding close to her eyes. She shook her head and put the book on the table. The children were close to the door now. They saw Aunt Mamie take her handkerchief and wipe a tear from her cheek. What could be the matter with cheerful, happy Aunt Mamie?

Jean pushed the door buzzer and Aunt Mamie jumped. When she saw the three children at the door she hurried to let them in.

"Bless you," she cried, "I just need you to cheer me up! Come on in."

"Why do you need cheering up, Aunt Mamie?" asked Jean as Ralph took the jar of soup to the kitchen.

"Well," said Aunt Mamie, "I shouldn't. I have so much to be thankful for. But my eyes are getting old I guess, and I find it pretty hard to read the fine print in my Bible. It makes me sad not to be able to read the wonderful words in this book." And Aunt Mamie smiled as she broke into an old, old song:

'Beautiful words, wonderful words.
Wonderful words of life.'

"That's what you find in the Bible, you know. Wonderful words of life."

"Maybe you need your glasses changed," said Ralph.

"No, it's not that. I had them changed a week ago," said Aunt Mamie. "The doctor said I just shouldn't expect to read small print any more. But don't look so serious. After all, I have a great many of the Bible stories and verses stored up in my heart."

"And now what shall we do? Ralph, you get the little chair for Lucy, and the big rag doll for her to hold. Jean, there are some cookies on the kitchen table. Bring them in, will you? They really ought to be eaten before they get stale. And when we all get settled, how about some stories?"

The children had such a good time that they stayed almost an hour. No one could tell stories like Aunt Mamie. She

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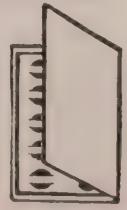
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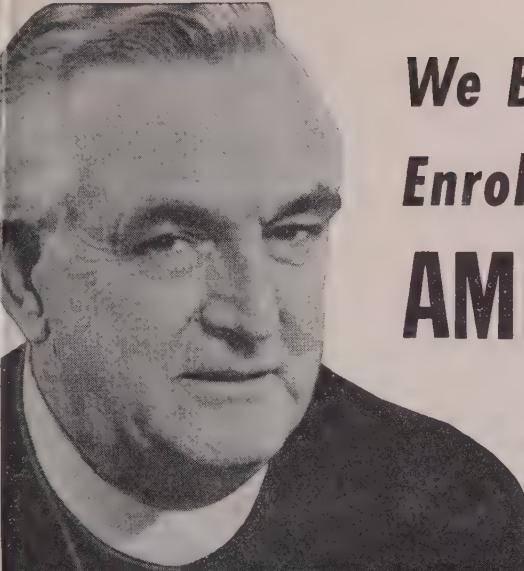
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told several from the Bible, and two about boys and girls like themselves.

It was while they were on their way home that Jean remembered the tear on Aunt Mamie's cheek, and how sad she looked when she closed her Bible.

"Aunt Mamie is going to feel pretty bad if she can't read her Bible every day," she said.

"She ought to have a Bible printed in large type," said Ralph. "I'm sure they come that way. I wonder how much one would cost."

"Easter is coming in two weeks," said Jean, her eyes shining. "Wouldn't it be wonderful if we could get her a Bible for Easter? I have fifty-five cents in my bank."

"I have a dollar," said Ralph slowly. "I was going to get a musical horn for my bike, but I don't really need it. Let's talk to Mother and Daddy at dinner time."

"Have two pennies," said little Lucy suddenly.

Jean hugged her small sister. "That will help," she said.

At dinner that night they told Mother and Daddy about Aunt Mamie and their plan to get a Bible in large print.

"What will one cost, Daddy?" asked Ralph. "Can we do it?"

"I don't know exactly what one would cost," said Daddy. "A dollar and fifty-seven cents will go a long way. I think Mother and I would like to do the rest if you will let us in on the plan too."

"That will be wonderful!" cried Jean.

"Next Saturday we'll go into town and pick out the Bible," said Mother. "I know they have some printed in good large type in the book store."

"Lucy buy a Bible," cried Lucy, waving her arms.

"Yes, dear," smiled Mother. "You may go too."

And that is why on Easter Sunday afternoon the Carver children visited Aunt Mamie again. This time Jean was carrying a package wrapped in white paper and tied with yellow ribbon.

When Aunt Mamie opened it she turned the pages of the Bible quickly, and her face broke into a happy smile.

"Why, it is wonderful!" she cried. "I can read it easily. It doesn't hurt my eyes at all. Bless you for such a beautiful gift!"

And as the Carver children started home they could hear Aunt Mamie singing happily,

"Words of life and beauty,
Teaching us our duty,
Beautiful words, wonderful words,
Wonderful words of life."

HYMN: "The Bible Is a Treasure Book," 119

119

March 30

THEME: *The Bible for Everyone*

PRELUD: "Novellette," 191

CALL TO WORSHIP: Psalm 100:1,2,4

HYMN: "O God, May the Whole World Praise Thee," 161

CONVERSATION AND PRAYER: Discuss briefly with the children their reason for wanting to thank God and praise him. Sum up their suggestions in a prayer of thanks.

HYMN: "The Bible Is a Treasure Book," 119

LEADER:

We have been thinking about this treasure book, the Bible, and the ways in which it helps us. We have learned that more Bibles are printed each year than any other book. We have found out that the Bible is printed in many, many different languages so that people in many lands and countries can read it in their own language.

But still there aren't enough Bibles to go around. The American Bible Society in New York works hard to print Bibles. It sends people all over the world to sell and give Bibles to people who want them. It publishes Bibles that blind people can read with their fingertips.

Where does the Bible Society get the money for all this work? Boys and girls and men and women send money to help. Some gifts are big, and some are little. Some boys and girls in Bridgeport, Connecticut, saved enough money to buy a Bible for a blind girl. Children in Pasadena, California, earned and saved over \$200 to buy Bibles for Christians in Japan. Children in Massachusetts gave up popcorns and candy and movies and saved \$1,000 to send Bibles to many people in many countries.

HYMN: "For the Bible We Thank You"

STORY: "They Won't Feel Lost Now."

From a leaflet published by the American Bible Society. (See introduction above.)

OFFERING

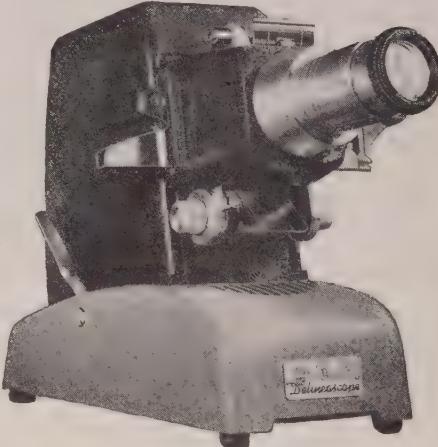
PRAYER: Dear Father, we are glad for the Bible and its wonderful teachings. We wish that all people everywhere might have Bibles to read. Help us to do our share to send Bibles around the world, we pray. Amen.

HYMN: "We Will Send the Message Far," 147

24

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Junior Department

By Helene M. Suiter*

THEME FOR MARCH: *We Remember Jesus' Life and Work*

For the Leader:

During the Lenten season the Christian world focuses its attention on the life of Christ. For juniors it might be helpful to think of Jesus' great teachings as found in the Sermon on the Mount. Here to a very marked degree we find the real spirit of Jesus' life and work. The services have been planned quite simply. You may wish to add poetry or stories which seem appropriate to you or change the content of the services to suit your group.

For the first week it is suggested that you plan to use slides illustrating the hymn, "We Would See Jesus." The slides mentioned or others showing the same scenes may be in your church's audio-visual collection. If you cannot use slides, large teaching pictures of the same subjects could be used very effectively.

The worship center may be kept just about the same for the entire month although you will want to use as much variety as possible in flowers. A large framed picture, Sallman's or Hofmann's head of Christ, a Bible open to the Sermon on the Mount, candles if desired, offering plates, and flowers will make a very lovely worship center. By March there should be flowering shrubs and blossoms in many localities. If the juniors have planted bulbs for Easter, these may be placed on the worship table so that the children can watch their progress from week to week.

All music and hymns not otherwise indicated will be found in *Hymns for Junior Worship*, Westminster or Judson Press.

March 2

THEME: "We Would See Jesus"

WORSHIP CENTER: If slides are going to be used you will have to have the screen in the front of the room. You could arrange a worship center to one side, placing an open Bible, candles, flowers, etc. on a table. If you use pictures instead of slides, you may arrange them in the front of the room as you talk about them.

PRELUDE: "Temper My Spirit" by Grace Wilbur Conant

CALL TO WORSHIP: "Sabbath Prayer"

HYMN: "O Master of the Loving Heart"

LEADER:

One day some Greeks came to Philip, one of Jesus' disciples and said, "Sir, we would see Jesus." It was another way of saying, "We would like to see Jesus. Will you take us to him?" Unfortunately we know very little about the rest of this story. We do know that Philip went and told Andrew and together they went and told Jesus that there were some Greeks or Gentiles waiting to see him. We feel quite certain that these Greeks had an opportunity to talk with Jesus. Perhaps there

were things that puzzled them. Perhaps Jesus helped them to understand more clearly. Perhaps they, too, became his followers. Since then many people have said, "We would see Jesus."

Today with song and picture and story we are going to think of Jesus' life. We, too, would see Jesus. We will see him as we think of the way he lived and worked. We will see several pictures of Jesus as different artists have painted him. Sometimes we are little confused when we see several different paintings of Jesus. We wonder which is really Jesus. Of course, no one really knows how Jesus looked because no pictures were painted of him in those days. Each artist has painted as he thinks Jesus might have looked. Sometimes the pictures are quite different. But each artist has also shown the kind of person Jesus was. Each has found a way to show Jesus' kindness and goodness, his spirit of love and helpfulness. We can notice this in all the pictures we see of Jesus.

HYMN: 1st stanza of "We Would See Jesus" (found in *Singing Worship* and several other hymnals, also printed in some of the junior curriculum material.)

SLIDE OR PICTURE: "Holy Night" by Correggio (Slide Cc 62, S V E¹)

SCRIPTURE: Luke 2:15-17, Matthew 2:10, 11 (read by a junior)

LEADER: When we think of Jesus' life, we remember the humble but lovely story of his birth. We think of shepherds kneeling and wise men offering rich gifts. It is good for us to ask ourselves, "Have we honored the Babe of Bethlehem by bringing our gifts and love to him? In the days since Christmas have we honored Jesus in our daily living?" This is the gift which he wants the most of all.

HYMN: 2nd stanza of "We Would See Jesus"

SLIDE OR PICTURE: "Happy Playmates in Nazareth" by Margaret Tarrant or Briggs, "The Workshop at Nazareth" (Slide Cc 484¹)

SCRIPTURE: Luke 2:40 (read by a junior)

LEADER: "Light of the village life from day to day." Those are the words we just sang about the boy, Jesus. Jesus must have been the bright spot in the life of his friends in Nazareth. In this picture the artist has shown him as a strong young boy doing an errand for Joseph. How eagerly the village children run to greet him as he passes down the street. We can tell that Jesus is their friend.

HYMN: 3rd stanza of "We Would See Jesus"

SLIDE OR PICTURE: "The Sermon on the Mount" by Elsie Anna Wood (Slide Ha 286¹)

SCRIPTURE: Matthew 6:25-30 (read by a junior)

LEADER: Great crowds often gathered on the hillside to hear Jesus preach. He talked to them about the things they understood, the birds of the air, the flowers of the field. As he talked, he

helped them to understand more clearly God's love and care for them.

HYMN: 4th stanza of "We Would See Jesus"

SLIDE OR PICTURE: "Jesus the Healer" by Elsie Anna Wood (Slide Ha 285¹) There are others showing Jesus' work of healing by Hole and Ortliip.

SCRIPTURE: Matthew 4:23-25 (read by an older junior)

LEADER: How patient and kind Jesus was with all those who needed his help! That is why people kept coming to him bringing the sick and troubled ones that he might help them. Here the artist has shown Jesus in his great work of healing.

HYMN: 5th stanza of "We Would See Jesus"

SLIDE OR PICTURE: "Christ and the Fishermen" by Zimmerman (Slide Cc 482¹)

SCRIPTURE: Matthew 4:18-22

LEADER: The artist has pictured these two strong fishermen, James and John, as they look into the eyes of Jesus. They are going to leave their fishing business and their father to follow Him. These men gave up a lot to become followers of Jesus. Let us think of our own lives. In what ways have we been willing to follow Jesus? (Pause) In what ways might we try harder to be good followers of Jesus? (Pause) Let us each pray our own prayer silently asking God to help us as we try to follow Jesus' way of life.

SILENT PRAYER: (Closed by leader)

PRAYER RESPONSE: "Hear Our Prayer, O Lord"

March 9

THEME: *Jesus said, "Do More Than Is Required"*

WORSHIP CENTER: Sallman's or Hofmann's head of Christ arranged with a Bible open to Matthew, chapter 5, candles, offering plates, flowers, or growing plants.

PRELUDE: "Temper My Spirit" by Coenant

CALL TO WORSHIP: "Sabbath Prayer"

HYMN: "We Would See Jesus" (stanzas 3, 4, and 5)

LEADER:

Last week we talked about a picture called, "The Sermon on the Mount." In our Bible the fifth, sixth, and seventh chapters of Matthew are called "The Sermon on the Mount." Some people think Jesus spoke all these things at one time; others believe that these sayings were taken from many of Jesus' talks or sermons and put together in this form. I like to think that these sayings are parts of many sermons. There is so much in each verse that whole sermons and long stories have been written about many of them. I am going to read a few verses to you. As I am reading, try to think of what Jesus meant by these words.

SCRIPTURE: Matthew 5:40-42

LEADER:

What was Jesus telling people to do? (Allow time for comment and discussion.) Yes, Jesus was saying, "Go a little farther than is required. Do more than you have to do." Jesus' way was never an easy way. When he spoke these words, people must have been very surprised. It was the law that a Roman soldier could compel a Hebrew man or boy to carry his pack

*Associate Secretary and Supervisor Weekday Church Schools, The United Churches of Lackawanna County, Scranton, Pa.

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for one mile. How the people hated that law, but they had to obey it. When Jesus said, "If someone makes you go a mile with him, go two miles instead," some of the people must have just laughed out loud. Who would ever offer to walk a second mile with a hated Roman soldier? Nevertheless, people must have gone away wondering about the things Jesus said. Why did he say such things? I am going to tell you a story which is not in the Bible, but it is a story that might have happened.

STORY: "The Second Mile" by Truman B. Douglass, (found in *The Story Teller in Religious Education* by Jeanette Perkins Brown, The Pilgrim Press, 1951)

If this book is not available, you may have access to the recordings from *The Greatest Story Ever Told*. There is a version of "The Second Mile" similar to the one mentioned above. However, you would have to allow almost a half hour for the records.

PRAYER:

Dear God, our Father, as we think of the things Jesus asked us to do, we know that they are hard, that they will always be hard for us to do. Sometimes it is so hard to do the things we have to do without offering to do more. However, we know that Jesus' way is a good way. We love Jesus and want to do the things he asks us to do. We know that it was only when the boy in the story offered to go the second mile that he found a friend instead of an enemy. Make us brave enough to try to do the things Jesus has asked us to do. We pray in his name. Amen

because you want to share with someone; give because you really want to help. If you are giving just to be seen of men, your gift is worthless because it does not come from a loving heart."

In Jesus' day there were many people who liked to stand in the synagogues and on the street corners and pray out loud just so others would notice them and think how good they were. It must have hurt Jesus to see people misusing prayer in this way. He called such people hypocrites. Hypocrites are people who pretend to be one thing when they are really something else. These people gave an impression of being very good or "religious" as it were, but in their hearts there were selfish and often evil thoughts. Jesus had a way of understanding what was in people's hearts and minds.

He said, "Do not pray as the hypocrites do, for they want to be seen and praised by men. When you want to pray, find a quiet place where you can really talk with God. That is real prayer."

I am sure that Jesus did not mean that we should never pray in public places. There are times when we can all pray together as one person leads the prayer and the rest of us follow with our thoughts. Jesus meant that prayer is talking with God and that we must never pray just to win the approval and praise of others.

Let us read from the Bible the words Jesus spoke about the way we should give and the way we should pray.

SCRIPTURE: Matthew 6:1-15 (Use Revised Standard Version)

HYMN: "I Want to Be a Christian"

SILENT PRAYER: (Directed by Leader)

March 23

THEME: Jesus said, "Get Rid of Your Own Faults First"

WORSHIP CENTER: Same as used on previous Sundays

PRELUD: "Temper My Spirit" by Co-nant

CALL TO WORSHIP: "Sabbath Prayer"

HYMN: "O Master Workman of the Race"

HYMN: "We Would See Jesus" (3rd stanza only)

LEADER: "What Are Your Own Faults?"

Do other people do things that annoy you? Is it easy for you to point out the faults of your friends? Does Jane always talk too loud? Does Jack always butt in when someone else is telling a story? Does Joyce always try to get the biggest of everything and does Sally always push in ahead of others? Does Tom boast and brag too much? You have probably often noticed these and many other faults in your friends. But do you think much about your own faults? We all have them, you know. Sometimes the things which annoy us the most in others are the very worst faults that we, ourselves, have. This seems strange, but often it is all too true.

Jesus understood people very well. He knew how anxious they were to find fault with one another but how little attention they paid to their own faults. He wanted them to see how foolish it was to go around finding fault with their friends when they might have the same or an even worse fault. He used words that made a very amusing picture. There must have been a merry twinkle in his eye and a smile around his lips as he said, "Why are you so worried about the little speck or splinter which is in your friend's eye when there is a great big log or beam in

our own eye? How can you say to your friend, 'Let me pull that speck out of our eye,' when you have a huge log in our own eye? You foolish one! First get rid of the log which is in your own eye; then you will be able to see clearly to take the tiny speck from your friend's eye."

Jesus felt that we should get rid of our own faults before we criticized other people. One day some Pharisees, people who considered themselves very good because they kept so many laws, brought a woman to Jesus and explained that she had done a very great wrong. According to the law of that day her punishment should be stoning. Jesus looked at the woman; then he looked at the smug expressions on the faces of her accusers and said, "Let the person who is without sin be the first one to throw a stone." Of course, no one could throw a stone. Then one by one those Pharisees, with very sheepish looks on their faces, slipped quietly away until the woman stood alone with Jesus. "Has no one condemned you?" he asked. "No one, Lord," replied the woman. "Then I will not condemn you," said Jesus. "Go in peace, and do not sin any more."

Yes, Jesus understood people very well. Because he understood them and knew that it was often hard for them to be their best, he was willing to forgive them. He did not criticize them for their mistakes. Surely he expects us to do the same.

SCRIPTURE: Matthew 7:1-5 (Revised Standard Version)

HYMN: "Following Christ"

PRAYER: Dear Father in heaven, it is so easy for us to see many faults in others and forget all about our own shortcomings! Please help us to try hard to overcome our own faults. Help us to be honest with ourselves and to try to work to overcome the faults that keep us from being our best selves. In Jesus' name we pray. Amen.

March 30

THEME: Jesus said, "Love Your Enemies"

WORSHIP CENTER: Same as on previous Sundays

PRELUDE: "Temper My Spirit" by Covenant

CALL TO WORSHIP: "Sabbath Prayer"

HYMN: "We Would See Jesus" (3rd, 4th, and 5th stanzas)

LEADER:

We have said before that Jesus' teachings were hard teachings. It is hard to live according to the Golden Rule because it is hard to really treat people the way we, ourselves, would like to be treated. It is always hard to turn the other cheek instead of fighting back. It is hard to go the second mile, to do something over and above what is required or expected of us. But these are not the very hardest things Jesus taught. Let us hear another of his great teachings from what is called "The Sermon on the Mount."

SCRIPTURE: Matthew 5:43-48

LEADER: "He Loved His Enemies"

"Love your enemies. Pray for those who persecute or mistreat you." It is very hard to follow a teaching like that, especially when our country is at war and certain people are therefore considered our enemies. However, if we are going to try to be true followers of Jesus, we must try to follow all of his teachings. We must learn that it is only the evil acts and wrong

deeds that we should hate; the people who do wrong are still to be loved. God loves people even when they are doing wrong. He wants them to stop the wrong, but he loves them just the same. Jesus said that we should always try to be like our Father who is perfect.

If Jesus had just given those fine sayings and then continued to live as the rest of us live, we would not think so much about his teachings. The wonderful thing about Jesus was that he not only preached great sermons, he lived up to every sentence he spoke.

During the next few weeks the whole Christian world will be thinking of Jesus' last days here on the earth. People will remember the brave way he was willing to die. Even in the terrible pain of an agonizing death, Jesus lived up to this hard teaching he had given his friends. You will remember how Jesus looked down from the cross at those who were laughing and jeering and making fun of his suffer-

ing. Those people were certainly his enemies. He looked at them and then prayed, "Father, forgive them, for they know not what they do." Jesus never asked us to do anything that he was not more than willing to do himself. Perhaps that is one reason why we respect his teachings so much. Perhaps that is one reason why we should like so much to follow Jesus' brave way of living.

PRAYER:

Our Father, in heaven, as we think of Jesus' wonderful life, we know that we must disappoint you many times. Sometimes we know the right thing to do, but we are afraid someone will make fun of us for doing it. Sometimes we are not brave enough to try to do the right. Forgive us, Father, when we fail, and help us to try more and more to follow Jesus' teachings, for we pray in his name. Amen.

HYMN: "I Want to Be a Christian"

(Sung as a prayer)

Junior High Department

by Josephine Z. Nichols*

THEME FOR MARCH: Worshipping God in Other Ways

To Those Who Plan the Worship:

You remember that during the last two months you have studied the Isaiah pattern of worship and tried to use it creatively in your own services. Now you are going to see some new ways of worship which actual groups like yours have worked out. You can see if these groups follow the six points of the Isaiah outline. Perhaps some do without planned intention! On each Sunday of March we shall give some group's planned worship. We will see how a group tried to come close to an understanding of God. None of these services is considered perfect by the group that made it. They are trying week by week to improve.

Note that the fourth Sunday, March 23, includes an Easter dramatization within its plan. Decide ahead whether you will merely read the play on that date, or whether you will give it as a play then, on Palm Sunday or on Easter. It will be mentioned in the suggestions again for Palm Sunday, April 6.

If you are doing any kind of handcraft for others for Easter, turn now to the service for March 30. Perhaps on that date you can dedicate what you have prepared. If not, discuss all kinds of worship experiences and see what your group wants to do in developing some of your own. Ask God to guide your discussion.

Read all of the services before you plan your own.

*Curriculum writer, Columbus, Ohio.

The five worship services of March were developed by groups known personally to the writer in Springfield, Massachusetts and Columbus, Ohio.

March 2

THEME: Remembering Vespers

EXPLANATION for Leader:,,

Today we are using a worship service prepared by a committee of young people who had been to summer camp and who had loved the vespers service, the "sings" and the prayer time at morning watch. Some in the group had not been to camp, but all had worshipped in a nearby park on Easter morning or by the town lake in the twilight of a summer Sunday evening.

"Remember your happiest memories of beautiful out-of-door worship experiences," advised the leader, as they began this simple but harmonious service.

They sang hymns which were their favorites, bringing up memories of camp and conference time. You may change their list. They sat around an open fireplace in the pastor's study. Perhaps you can have this experience in fireglow or candlelight or in the rays of the setting sun.

HYMNS: (They used well-known verses)
"Day Is Dying in the West"
"Hear Us, Our Father"
"Holy, Holy, Holy, Lord God Almighty"
"O Beautiful for Spacious Skies"
"Jesus, Saviour, Pilot Me"
"I Would Be True"
"Fairest Lord Jesus"

SCRIPTURE: (Familiar verses that all could repeat without turning up lights or hunting Bibles) Psalms 1, 23, and 100; Lord's Prayer; verses: Psalms 46:10a, John 3:16, Matthew 5:16.

CLOSING CIRCLE: (Each person, crossing his arms, left arm over right, joined hands with his immediate neighbors.) They repeated their favorite benediction, Numbers 6:24-26.

March 9

THEME: Including God in Our Circle

EXPLANATION FOR LEADER:

Here is a more formal, though a simple service, developed by another of our young peoples' groups. This particular inter-

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books is given in a footnote.⁴
HYMN: "Christ for the World We Sing" (Found in section of hymnal entitled "Brotherhood" or "World Wide Mission")

SCRIPTURE: (read by three members of the group) Acts 17:26; Matthew 12:46-50; I John 2:8-11. (Bible Concordance, under "Brother" and "Brotherhood.")

HYMN: "In Christ There Is No East or West" (In section of hymnal called "World Brotherhood." Here the planning committee found a whole service from which scripture, invocation, and benediction could have been gleaned.)

EXPLANATION OF PICTURE:

Almost every church has access to at least one picture of Christ with the children of the world. One of the members not only brought such a picture from the junior room of this church, but also placed it in the worship center for the meeting. He had looked up some interesting material about the picture in a book called *The Gospel in Art*.⁵ Someone else might have reported on the hymn by doing a little research in *The Gospel in Hymns*.⁶

PRAYER: (by member of group asked ahead of time)

O God, Our Father, we are glad that you are "our Father." We understand this to mean the father of all people everywhere. Help us to live so that we may show that we value you as a father and other people as brothers. In Jesus' name we pray, Amen.

CLOSING HYMN: "Let There Be Light" (In hymnal under "World Brotherhood")

March 23

THEME: *Using Drama*

EXPLANATION for Leader: Today's worship is planned around an Easter Play. The group which did the planning of this service read the play called *An Easter Drama*. Volunteers later agreed to learn the lines. They gave the play on Palm Sunday.

SCRIPTURE: Readings from the Sermon on the Mount: Matthew chapters 5, 6, 7. Members chose Matthew 5:3-11, 6:9-15, 7:24-28.

DRAMA: "*An Easter Drama*" (See below)

CLOSING HYMN: "Lead on, O King Eternal"

⁴List of books that would make a good basic library for any young people's reference shelf: Bible with a good concordance, such as *Westminster Study Edition of the Holy Bible*, Westminster Press, 1948; or a separate complete concordance.

Several translations of the Bible, including the Revised Standard Version New Testament. (The complete Bible in this version will be available in September 1952.) Other good ones: *The Bible, a New Translation*, by James Moffatt, Harper & Brothers, 1935; *The Bible, an American Translation*, University of Chicago Press, 1935.

Several hymnals: *The New Hymnal for American Youth*, Fleming H. Revell; your own denominational hymnal and youth hymnal, if any; one of another denomination, if possible.

A Bible commentary, such as the *Abingdon Bible Commentary*, Abingdon-Cokesbury Press.

The Gospel in Art, Albert Edward Bailey, Pilgrim Press, 1946. *The Gospel in Hymns*, Albert Edward Bailey, Scribner, 1950.

Collections of stories and poems: *1,000 Quotable Poems*, Thomas Curtis Clark, Harper and Brothers, 1937; *The Questing Spirit*, Halford E. Luccock and Frances Brentano, Coward McCann, 1946; *Christ and the Fine Arts*, (including pictures as well), Cynthia Pearl Maus, Harper and Bros., 1938.

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mediate group felt that they wanted to "cut out the giggling" as they went to their worship experience. In talking over how this might be done, some of the members decided that not enough of the group thought of worship as more than a form. They hoped to turn it into an experience.

Their first step was to move from their recreation hall into the church auditorium. It was a big room and the group seemed lost in the space, so they formed a semi-circle of chairs in front of the altar. In this particular church the altar held a brass cross and two candlesticks. Your worship center in church or classroom may hold an open Bible, a picture of Jesus, a stained glass window, or a flower arrangement—some symbol of God's presence. And this group immediately experienced a feeling of God's nearness to them.

Here is a typical worship service of this group.

HYMN: "Worship the Lord in the Beauty of Holiness"

PRAYER: Sentence prayers by members of group, followed by Lord's Prayer in unison.

PRAYER REFRAIN: (softly)

"Hear our prayer, O Lord,
Hear our prayer, O Lord,
Incline thine ear to us,
And grant us thy peace."

CLOSING CIRCLE: Members join hands but the two, on either side of altar, lay nearest hand against it.

BENEDICTION (in unison): Genesis 31: 49b

March 16

THEME: *Centering Our Thoughts Around a Theme*

EXPLANATION for Leader:

Here is a service used by a group which knew what their subject was for the day and wanted to form their own service to fit the topic. Many groups want thus to build their own service around the subject. A group with a Bible which includes a concordance and with a hymnal such as *The New Hymnal for American Youth*, is prepared to hunt up material around a theme. Recall how last week's service was built very simply around the theme of prayer. The group planning today's service uses several books of reference regularly. All of these are worth having in a church library, in the pastor's study, or on the youth group's own bookshelf. There are notes below on where the group found its material for today. A list of reference

An Easter Drama³

CHARACTERS: Joshua; Hosea; The Stranger; Old Nathan, grandfather of Joshua; John; Peter; two women (off stage).

SCENE I

Hillside near Bethlehem
wo shepherds are watching their flocks.

Time: Evening

Joshua: Grandfather, tell me again about your trip to Jerusalem.

Nathan: Surely, lad, you must be weary hearing about it.

Joshua: Oh, no, Grandfather; tell me, please!

Nathan: Since it was the first day of the week, I had gone early to the market place for supplies.

Joshua: And then you heard he was coming?

Nathan: Yes, the news spread rapidly. Great crowds hurried to the gates of the city through which came the travelers from Bethany.

Joshua: And that was when you saw him?

Nathan: Aye, lad, riding a donkey! Children were singing Hosannahs to him. They strewed his path with palms. They hailed him as a king.

Joshua: Always you have dreamed of overthrowing the Roman power. Perhaps we will be our leader.

Nathan: Not so, lad. He belongs to the Pious. It is not they who will overthrow Rome. Theirs is a way of peace.

Joshua: I do not understand these groups of our land. The Sadducees, the

Pharisees and the Scribes I know. But these others—who are they?

Nathan: The Pious are but a small group, the meek and peaceful. John the Baptist was one of their number—what did it gain for him or us?

Joshua: What of the Zealots? Many of them have been killed. Theirs is a way of force. Surely that way does not work. King David, who cared for his sheep here in Bethlehem, built a great kingdom, but it is no more.

Nathan: I know.

Joshua: But, Grandfather, Hosea and I heard him talk once—the one who rode the donkey into Jerusalem—what is his name?

Nathan: He is called Jesus, the carpenter of Nazareth.

Joshua: Yes, he spoke so strangely, so beautifully. The world seemed changed, the wrongs done us seemed not as important as the good we could do for others. (Musing) He said, "Blessed are the peacemakers . . . love your enemies; do good to them that persecute you . . . seek ye first the kingdom of God and all these things shall be added unto you." Grandfather, why do we not try his way? It is the way of friendship, of love and honesty.

Nathan: But it would not work, lad.

Joshua: But why not, Grandfather?

Nathan: Because it takes courage, unselfishness, self-sacrifice.

Joshua: And the leaders of our day are greedy, covetous. Some say even Annas and Caiaphas, our high priests, owe their positions to the money they pay Rome.

Nathan: S-s-h, it is not good to talk so. Annas and Caiaphas wield great powers.

Joshua: But, Grandfather, is it not right to speak truth when one honors the truth?

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Nathan: That is what the carpenter of Nazareth does. The crowds throng to hear him. It is good to see one with courage. But, should he fall before the wrath of the high priests and Roman powers, they would scatter like sheep without a shepherd.

Joshua: But not his disciples.

Nathan: Aye, Joshua, even his disciples, I fear, could not live as he has. His way of life takes courage. So few possess courage.

Joshua: Grandfather, is he still in Jerusalem?

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Nathan: He probably will observe the Passover there.

Joshua: May I go Friday and try to see him once more? Hosea would go with me, I know. We would be back before sundown and the beginning of the sabbath.

Nathan: Surely on so short a journey no harm could come to you. Now rest for a time while the sheep are quiet.

SCENE 2

Near Joshua's home

Time: Friday, just before sundown

Joshua: O Hosea, thank you for coming. I was so sorry not to go, but Grandfather was ill and the sheep had to be cared for. I am glad you went. Did you see him?

Hosea: How is your grandfather?

Joshua: He is much better now. He says that if you can go with me I may go tomorrow—that is, if he stays better. What is the matter, Hosea, you look unhappy?

Hosea: Joshua, he is dead!

Joshua: Who is dead?

Hosea: The carpenter of Nazareth. They took him last night after he had eaten the Passover and had gone to pray in the garden. They say one of the disciples betrayed him. They came with soldiers.

Joshua: Betrayed him! How could he? Betrayed a man who did only good to others, who loved the hopeless and helpless, who wanted us to love each other! Grandfather was right.

Hosea: I cannot understand it at all. One of his disciples said that they were going back to fishing.

Joshua: And forget all he taught? Hosea, let us go, if your parents will let you. Let's find his tomb. But now it is almost time to light the sabbath lights. You must hurry.

Hosea: Peace be unto you. I shall try to go with you on the first day of the week.

SCENE 3

In Jerusalem

The two boys approach another lad

Time: Early morning

Joshua: Peace be with you, brother. Can you tell me where they laid him who was crucified as king of the Jews recently?

Stranger: In the garden of Joseph of Arimathea.

Hosea: And where is that?

Stranger (pointing): Over yonder.

Hosea: Thank you. We must be on our way. (The boys start to leave when they hear voices in the direction opposite to the way of the garden.)

First Woman (offstage): I tell you, Peter, he lives. The tomb is empty.

Peter (offstage): I cannot believe it. Come, John, let us go and see for ourselves. (PETER and JOHN appear on stage.)

Second Woman (offstage): Peter, you must believe. He lives. He is the king we have long awaited.

First Woman (offstage): Yes, Peter, his is a kingdom of love and service. We must help to build that kingdom. (PETER and JOHN hurry across stage.)

Joshua (as voices cease): Yes, Hosea, we must build that kingdom of love with him and for him.

Hosea: He must have been the king and the world knew him not.

Joshua: But boys like us, and girls too, now and forever can become citizens of his kingdom, that kingdom that stands for love and service.

Hosea: Yes—and make him king of their lives.

Joshua: Let us go back to Bethlehem and tell others what we have heard. Perhaps we can make them understand.

[END]

March 30

THEME: Dedicating the Work of Our

Hands and Our Minds To Those Who Plan the Worship:

Your group may want to complete a work session of handcraft for others or the packing of a box in the way the group did below. Or you may want to discuss the worship services of the Isaiah pattern (see January and February services in the *Journal*), and the less patterned forms of some of our young peoples' groups given this month.

Here are some discussion questions: 1. Do we follow a worship pattern? 2. Is it based on the points in the Isaiah pattern? 3. Are we satisfied with the worship services that we plan ourselves? 4. How can we improve? 5. What do we want to accomplish in a worship period? 6. Do some of our members really feel closer to God because of our worship? 7. Are we willing to keep changing our patterns and trying for something that helps us? 8. If we like our way of worship, are we willing to share it?

*The writer will gladly share with other young people the worship ideas which have helped you to an experience of God, if you will write in about them. Address Mrs. C. S. Nichols in care of this journal.

At the close of the discussion, use Psalm 19:14, amended to suit your need.

EXPLANATION by Leader: This very short worship service grew out of a session in which a group "did something for somebody." Let a member of the group tell you what actually happened.

"We made tray mats (and later tray decorations) for a hospital near our church. We voted to use our regular service time to do what we talk about so much—help other people. At the close of an hour of work with our hands and the completion of about eighty mats, Clarke, our youth chairman, asked if we wanted a minute's silence as we sat gathered around the things we had made. Usually we close with Psalm 19:14. We like this verse so much that we voted it as our chosen benediction. But instead of saying it in the way it is written Clarke suggested that we change the reading to sound this way: 'Let not only the words of my mouth and the meditation of my heart, but also the work of my hands, be acceptable in thy sight, O Jehovah, my rock and my redeemer. Amen.' That was our whole worship service, but it meant a lot to all of us."

Senior High and Young People's Departments

By Oliver and Edith Cummings*

THEME FOR MARCH: *The Reality of God*
TO THE LEADER:

This month's worship services begin a series which is to be built around the seven objectives of Christian education. March services are based upon the first objective, namely: "To foster in growing persons a consciousness of God as a reality in human experience and a sense of personal relationship to Him."

Pictures for use in worship centers during this month are suggested from the set by the contemporary artist, Guy Rowe, called *In Our Image*. Every church should have this unusually impressive set of pictures in its picture file. They can be secured from the Oxford University Press, 114 Fifth Avenue, New York City.

March 2

THEME: *God Creates*
WORSHIP CENTER:

Try to secure a copy of the picture of Michelangelo's "God Touches Adam and He Begins to Breathe" (from *Life Magazine* for December 26, 1949 or from a museum or art store.) This picture can be attractively mounted and used as the center of interest. If the group is small, the detail picture of "Adam's and God's Hands" could be used. If this picture is not available, use the picture "Creation of Adam" from the set *In Our Image* by Guy Rowe or some specimens from a collection of natural objects such as rocks, butterflies, or shells.

PRELUDE: "The Spacious Firmament on

*Dr. Cummings is Minister of Evangelism and Education at the First Baptist Church of Los Angeles, California.

High" (Tune: *Creation* by Haydn)

CALL TO WORSHIP: Psalm 90:1,2,16

RESPONSE: Refrain of "Day Is Dying in the West," sung by quartette or group

HYMN: "The Spacious Firmament on High"

LEADER: (If Michelangelo's pictures are used, an interpretation might be given using material from the issue of *Life* mentioned above.)

SCRIPTURE READING:

Man's voice: Genesis 1:1-5

Woman's voice: Recite from the hymn

"Light of the World, We Hail Thee," the two verses beginning: "Light of the world, before Thee," and "Light of the world, illumine."

Man's voice: Genesis 1:6-8

Woman's voice: Psalm 19:1-6

Man's voice: Genesis 1:9-13

Woman's voice: Genesis 1:14-19

Man's voice: Genesis 1:20-23

Man's voice: Genesis 1:24-31

Woman's voice:

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a thought
I am where God is.
This is a fact . . .

When I enter into God,
All life has a meaning. Without asking
know;

My desires are even now fulfilled,

My fever is gone

In the great quiet of God.

My troubles are but pebbles on the road,

My joys are like the everlasting hills . . .

International Journal of Religious Education

So it is when my soul steps through the postern gate
into the presence of God.
Big things become small, and small things become great.
The near becomes far, and the future near.
The lowly and despised is shot through with glory . . .

God is the substance of all revolutions;
When I am in him, I am in the kingdom of God
And in the Fatherland of my soul.

—WALTER RAUSCHENBUSCH 1918

HYMN: "All Creatures of Our God and King"

CLOSING PRAYER:

O God, thou art holy, like snow upon Mt. Everest that climbers never reach,—I can begin to reflect thy shining purity.

O God, thou art strong, like a mountain river moving irresistibly to the seat,—I can let some of thy strength flow through me.

O God, thou art lovely, like clouds at sunset transfiguring the sky with unspeakable glory,—I can be irradiated with color, too.

O God, thou art true, like stars that never waver from their course,—I can hold firm and unyielding to what is real.

O God, thou art friendly, like the sun that ever warms the green and singing earth,—I can be friendly to the soul of man.

O God, thou art compassionate, like the blood within our veins always removing poison, always healing cruel wounds,—I also can bring reconciliation into the world. Amen.

ALLAN A. HUNTER¹

March 9

THEME: God Protects

WORSHIP CENTER: Use the picture "God is Our Refuge" from the set, *In Our Image*, by Guy Rowe for the worship center, or locate some other appropriate picture.

PRELUD: "Rock of Ages"

CALL TO WORSHIP: Psalm 46:1-3, 10, 11

RESPONSE: As for first service.

HYMN APPRECIATION:

It is hard to believe, sometimes, that it is men born of humble parentage and circumstances who contribute most to the great purposes of God. Martin Luther, the author of the hymn which we will sing, was such a man. Luther stands out as one of the most heroic figures of history. Supporting his convictions as to right and wrong was his reliance upon God as his refuge and bulwark. This made him fearless in the midst of great danger; it made him relentless in his purposes. The last twenty-five years of his life were lived under constant threat of death.

Luther lived in rough, hard days. We are living in rough hard times, economically, morally, spiritually. Luther learned to say with the Psalmist, "The Lord is my refuge." He voiced his rugged faith in God in a powerful and moving hymn which had great influence in his own day and has been a source of strength in our own times. During the world war this great hymn was used spontaneously on several occasions to register faith in God as against oppressors. Let us now express our triumphant faith in God as we sing this hymn.

HYMN: "A Mighty Fortress Is our God"

SCRIPTURE: Psalm 91 (Read responsively by leader and group or by two young people)

¹Original source not located.

SOLO: "I Need Thee Every Hour"

MOMENTS OF PRAYER: Use first and third verses of hymn, "O God, the Rock of Ages," found in *The Church School Hymnal for Youth*, Westminster Press.

CLOSING HYMN: "Our God, Our Help in Ages Past"

BENEDICTION: Numbers 6:24-26.

March 16

THEME: God Directs

WORSHIP CENTER: Use the picture, "Abraham" from the set *In Our Image*, by Guy Rowe or William Taylor's picture, "The Lord Is My Shepherd."

PRELUD: "The Lord Is My Shepherd" (Tune, *Poland*, 11, 11, 11, 11)

CALL TO WORSHIP: "Trust in the Lord with all thine heart, and lean not unto thy own understanding. In all thy ways acknowledge him and he shall direct thy path."

RESPONSE: As in first service.

HYMN: "He Leadeth Me"

SCRIPTURE: Genesis 12:1-4a; Isaiah 45: 1-3, 11-13

TALK, WITH RESPONSES:

GOD DIRECTS OUR LIVES

William Cowper wrote:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm," and again,
"Behind a frowning providence
He hides a shining face."

We so often ask, "Why did this have to happen to me?" when, if we could but see the completed picture of our lives, we would understand. For life can be likened unto a great painting by a great artist. The process of its completion takes on its fulfillment one stroke at a time. The onlooker is not worried for he has confidence in the artist. Every stroke adds beauty, grace, color and meaning. Shadows are needed to emphasize the high lights. So with God; in his love and providence he has in his mind the complete picture of our lives and he unfolds his plan for us through daily experiences and circumstances.

Reader: "In all thy ways acknowledge him and he shall direct thy paths."

Leader: Our lives can be likened unto a jigsaw puzzle. Often the pieces and shapes seem to have no possible connection or place in the puzzle, but after much patience and persistence, they all suddenly seem to fit into the picture. And we apologetically exclaim, "Why didn't I see how they all fitted together long ago?"

Reader: "In all thy ways acknowledge him and he shall direct thy paths."

QUARTETTE: (Tune *Diademata S.M.D.*)

Give to the winds thy fears,
Hope, and be undismayed;
God hears thy sighs
And counts thy tears,
God shall lift up thy head,
Through waves and clouds and storms
He gently clears the way;
Wait thou his time,
So shall the night
Soon end in joyous day.

READER: "Have not I commanded thee?

Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

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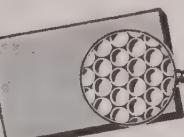
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QUARTETTE:

Still heavy is thy heart?
Still sink thy spirits down?
Cast off thy weight,
Let fear depart,
And every care be gone.
He everywhere hath sway,
And all things serve his mind;
His every act pure blessing is
His path unsullied light.

READER: Psalm 139:11, 12

QUARTETTE:

Far, far above thy thought
His counsel shall appear,
When fully he the work hath wro't
That caused thee needless fear.
Leave to his sovereign will
To choose and to command:
With wonder filled,
Thou then shalt own

How wise, how strong his hand.

—Tr. by JOHN WESLEY

READER: "And we know that all things work together for good to them that love God, to them that are called according to his purpose."

PRAYER: The Lord's Prayer in unison.

HYMN: "I Look to Thee in Every Need" or "The Lord is My Shepherd."

BENEDICTION: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Spirit. Amen."

March 23

THEME: God Speaks

WORSHIP CENTER: Picture, "Moses and the Burning Bush," from set "In Our Image," by Guy Rowe, or "Samuel" by Reynolds.

PRELUDE: "Lord Speak to Me"

CALL TO WORSHIP: Psalm 27:7, 8

RESPONSE: Same as in first service.

HYMN: "This Is My Father's World"

SCRIPTURE: Isaiah 6:1-8

RESPONSIVE SERVICE: "God Speaks"

Leader: The Bible indicates that God spoke to men of old through angels, the burning bush, the forces of nature, the events of history, the voices of the prophets, the lives of people, the still small voice within. God still speaks. Our problem is to hear and recognize his voice—and to respond when he calls.

Questioner: "How can I know that God speaks to me?"

Leader: God speaks through inspired spokesmen.

Voice: Week by week, month by month, and year by year, doubtless more people are inspired than in any other way by the sermons and the personal counsel of ministers set apart for this special purpose. That's why regular church attendance is so important. We never know when something may be said which will change our whole lives if we listen and act. The voice of God may be recognized also in the teaching of lay leaders and in the writing of Christian leaders. That's why we should use devotional aids in our daily meditations and should read several good Christian books each year.

Leader: God speaks through nature.

Voice:

"Earth's crammed with heaven,
And every common bush afire with God;
And only he who sees takes off his shoes . . ."

ELIZABETH BROWNING

Leader: God speaks through conscience.

Voice: Robert Raikes became burdened with the need of urchins of Gloucester. A voice of conscience said, "You try." He did try and the result was the world Sunday school movement with millions attending every Sunday.

Leader: God speaks through the Bible.

Voice: Hebrews 1:1,2;2:1

Leader: God speaks through human need.

Voice: General Booth, creator of the Salvation Army, returning one night to London with his son, was deeply disturbed by the discovery of people in rag-

garments huddled together in the cold London Bridge, trying to sleep. He turned to his son saying, "Do something, ramwell. Do something. Put a roof over their heads and garments on their bodies. Let food for them." They did do something. The world-flung "Salvation Army" an evidence of what may be accomplished when men and women hear the voice of God in human need and act with courage and persistence.

Leader:

I listen to the agony of God—
who am fed,
Who never yet went hungry for a day.
see the dead—
the children starved for lack of bread—
see, and try to pray . . .

I listen to the agony of God—
who am strong,

378 Satan Save
Tr 12:41 Jesus s' over against the treasury, as he s' upon the twelve apostles. 14:11 And when he came into a woman's house, and did eat, Jesus said, 16:14 unto the eleven, as they sat at meat, 19:16 and he s' with them, and d' down, 4:20 again to the minister, and s' down, 5:3 s' down, and taught the people out 29 of others, and s' down with them. 7:18 he that was dead s' up, and began 36 house, and s' down to meat. 37 knew that Jesus s' at meat in the 49 And they that s' at meat with him, 10:39 Mary which also s' at Jesus' 11:12 Clement in and s' down. 14:13 one of the twelve, 18:13 And when he s' 19:30 tied, whereon n' 22:14 the hour was 55 Peter s'

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With health, and love, and laughter in my soul
I see a throng
Of stunted children reared in wrong,
And wish to make them whole.
I listen to the agony of God—
But know full well
That not until I share their bitter cry—
Earth's pain and hell—
Can God within my spirit dwell
To bring His Kingdom nigh.

—GEORGIA HARKNESS²

SILENT PRAYER: Let us pause to listen to hear what God has to say to our individual lives. (Soft music.)

CONCLUDING PRAYER:

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Speak through the living silence,
O God of grace and power,
Make me feel Thy presence
Within this holy hour.

Speak through the day's confusion
Of pain and dull unrest;
Stir up the gift within me
To serve Thee at my best.

Speak through the circling seasons,
O thou who givest all,
And let me share Thy labor,
Alert to heed thy call.

Speak through the clamoring tumult
Of strife and hate and fear;
Help me to hear Thy clarion
And know that thou art near.



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Speak Thou, O God of glory
Whose mercies never cease,
Make haste to bring Thy Kingdom
And grant to men Thy peace.
—GEORGIA HARKNESS²

CLOSING HYMN: "Lord, Speak to Me"



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March 30

THEME: *God Commissions*

WORSHIP CENTER: Use the picture of "Ezekiel" from the set by Guy Rowe, or "Go Into All the World" by Eugene Burnand.

PRELUDIUM: "Heralds of Christ Who Bear the King's Command" (Using the tune: *National Hymn*)

CALL TO WORSHIP: I Chronicles 29:10b, 11, 12b.

RESPONSE: As in previous services.

HYMN: "Forward Through the Ages"

SCRIPTURE READING: Ezekiel 2:1-7

QUESTIONER: God's appearance to Ezekiel was phenomenal. Do we need to look for the unusual, in order to find out what God's purposes are for our lives?

READER:

"Christian Soul, the times are calling,
Altars falling, men's hearts failing them
for fear;

Unto you their eyes are turning,
Spirits yearning,
For the word of faith and cheer.

Christian Soul, great deeds await thee,
Consecrate thee to the task that nearest
lies;

Question not that God will use thee,
Nor refuse thee
Blessing on thy sacrifice.

—LOUISE EDWARDS³

SCRIPTURE READING: Jonah 1:1-10 and 3:1-3a.

QUESTIONER: The experience of Jonah was so different from any experience that we might have. What bearing does his experience have upon our choices today?

READER:

I said "Let me walk in the fields."
He said, "No, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the skies are black,
There is nothing but noise and din;"
And He wept as sent me back;
"There is more," he said, "there is sin."

I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your
Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the
crown?"

Then into His hand went mine,
And into my heart came He;
And I walk in a light divine
The path I had feared to see.

—GEORGE MACDONALD⁴



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SCRIPTURE READING: Matthew 28:18-20
QUESTIONER: There is no doubt about the definiteness of this commission. It seems to be directed to every one of us.

MOMENTS OF SILENT PRAYER: (Leader)

May we in silence listen for God's voice as he would speak to us today. (The soft music of the hymn "Dear Lord and Father of Mankind" may be played through several times, then the last verse may be sung as a solo or by group.)

CLOSING PRAYER AND DEDICATION:

"O eternal Light, shine into our hearts.
O eternal Goodness, deliver us from evil.
O eternal Power, be Thou our support.
Eternal Wisdom, scatter the darkness of ignorance.

Eternal Pity, have mercy upon us.

Grant unto us that with all our heart, and minds, and strength we may evermore seek Thy face."

And may our lives be sensitive to thy bidding—
Take us where it may
Cost what it will. Amen.

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⁴Prayer dated 780 A. D.

Religious Expression Through Rhythm

(Continued from page 9)

worship teaches more through his own inner feeling than through any specific, planned gestures of worship. Serenity and assurance, joy and outgoing concern, awareness and devotion are caught directly by the child who has a sensitivity to the leader's real inner spirit which reveals itself unconsciously in the comfort of the hands, the relaxed mouth, and the assuring tone of voice. So, for a deep worship experience, the leader must first have a dedicated soul and the simple symbolic movements will grow naturally from this center.

Vacation church schools offer the best opportunity for work along this line, in that most of our church schools on a Sunday morning are too crowded in space and time. Of course, there can be extra sessions outside of church school time when children may meet for rhythms. Surely an art that promotes joyful energy, lessens tension, and allows the child to lose his self-consciousness is valuable in the developing of Christian character.



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Home Run

(Continued from page 20)

some.) Our first batch of fudge cooked too long so we are eating it ourselves. Thought you'd like a taste; I've got to go back.

FRANK (with mouth full): But I'd like more than just a taste.

JANET (laughs as she exits): Silly, you would.

(The theme hymn plays again. FRANK finishes his candy as MOTHER enters, rear.)

MOTHER (sighs): All tucked in for another night.

FRANK (with exasperation): I don't see how you can stand those children all day long. Always wanting something, always asking questions and always getting into mischief.

MOTHER (picks up mending again): Just like you were at their age. It's all a part of growing up.

FRANK: But how do you do it without getting mad?

MOTHER: Some days it is hard but when love fills your heart, little tasks become pleasant and people around you, become beautiful.

FRANK (puzzled): I don't get it.

MOTHER (patiently): You should be able to see that, Frank. It's like . . . well, like playing ball. When you know your play is right, then everything is beautiful. And the game just can't be beautiful until it is right. (Tunes in radio.)

FRANK (thoughtfully): Yeah! like a ball game; especially a home run. (Both listen to radio.)

RADIO VOICE: "God bless the homes all over the world tonight." With this prayer we close the Family of all Nations broadcast. And remember, the struggle for the right way of goodness and beauty is easier when there is understanding and love in your home.

MOTHER (turns off radio and puts down mending): It's bed-time for you, son. Good sound sleep will heal your sprained ankle quicker than anything else. (Clears throat as she rises.) Good sound sleep and an understanding and loving feeling toward everyone. (Exits to kitchen.)

FRANK (yawns, stretches, seems to speak to himself): "Good sound sleep and

an understanding feeling toward everyone." (Suddenly he stands as his face lights up with a wonderful idea. He walks toward telephone but stubs his left foot on the way. Then frowns, shakes his head, feels of his ankle and turns square around, facing rear entrance. Undecided, he turns toward telephone again but can't quite bring himself to make the call. He walks toward rear entrance, then hears his mother call out.)

MOTHER (off-stage): No more talking, children; go to sleep.

FRANK (stops suddenly then, determined, he walks to the front of the stage and sits down by the telephone. Lifts receiver, stutters): 7-8-7891 J, please. Couldn't even remember his number. . . .

Hello! Is Bill there? . . . (Aloud to himself) O.K., I'll soon find out if Mother's idea works.

(His telephone conversation with Bill is low-spoken but MOTHER, looking in from kitchen, hears enough to know.)

FRANK: (Pause between speeches to give time for replies.) Hi, Bill! . . . Yeah, it's me. . . . No, I wasn't mad at you. What

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makes you think I was mad? . . . But I had to leave the game, didn't I? On account I couldn't run any more. . . . Bandaged up. . . . Oh, that's all right. It's nothing. . . . You did? . . . Sure, I'd like to . . . Yes, I'll be home after school. . . . Okie doke, Bill. Be seein' you.

(FRANK gives a big sigh of relief and contentment as he cradles the receiver. Then walks, surprisingly well, toward kitchen.)

FRANK (calls out): Mother!

MOTHER (in doorway): Yes, dear.

FRANK (exclaims): By golly, Mother, it worked! Bill didn't mean to do it; he apologized. He just bought some Frankie Laine records and he's bringing them over tomorrow to play for me.

MOTHER (happily): And you, my boy, have made a beautiful home run!

(Curtain)

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Church leaders will find *The Family Scrapbook* very valuable professionally. It provides the type of intimate acquaintance with common family situations so important for sound program planning. Without exception the family problems listed in this Scrapbook could be used to precipitate a parent group discussion. So likewise would they be helpful illustrations in an address or lesson on family living.

Other supplementary materials in the church's program would have to be presented along with *The Family Scrapbook* because there is no discussion in it of religious activities for the home or of the place of religion in family fellowships.

RICHARD E. LENTZ

Love Is No Luxury

By Marjory Louise Bracher. Philadelphia, Muhlenberg Press, 1951. 120 pp. \$1.50.

A subtitle, "A Guide for Christian Family Living," is a much more accurate indication of the nature of this book than is the actual title, which seems deceptively flippant. The book itself is well organized and popularly written for average parents concerned with rearing a Christian family in today's society.

After a brief analysis of problems facing the family, the author takes up such matters as finding time for one another, regulating household routine, spending the family income, understanding marriage and making religion the basis of family living. Suggestions are given for using the eight chapters in classes and discussion groups.

The reader is impressed by Mrs. Bracher's practical and sincere approach, undoubtedly traceable to the fact that she is

the wife of a mission pastor in Seattle and the mother of two children.

FRANCES DUNLAP HERON

The Faith of America

Compiled by Mordecai Kaplan, J. Paul Williams and Eugene Kohn. New York, Henry Schuman, 1951. 328 p. \$4.50.

Here is a grouping of classics around American historical celebrations done in such a way as to be more useful for the church, school, and club than the usual anthology. It is unusual not only because of the superb selections but because each occasion is set in the frame of a devotional service. Since these are non-sectarian and non-denominational, any group should find them extremely helpful.

The writers accomplish their purpose—to foster faith in American democracy through the observance of our national holidays—and they do it without being chauvinistic. In these lines is expressed the power of our democracy and the humility that comes from sensing national and international responsibility.

The Faith of America uses expressions from such persons as Stephen Vincent Benét, William Lloyd Garrison, Henry Van Dyke, Carl Sandburg, and Henry David Thoreau to give the American public a book of lasting value.

WILLIAM VASTINE

At Work With Young Adults

Edited by Allen S. Ellsworth. New York, Association Press, 1950. 122 pp.

This is a summary of the YMCA program that involves young people between the ages of 20 and 35. It is a very interesting analysis. Its chief value for those who work with young adults in the church is its indication of the broad interests of young adults and of the different methods that have been effective in promoting program features among that age group.

Local churches that are situated near a YMCA will be interested in the possibility of cooperation in meeting the social needs as well as religious needs of this most vital group in the church.

RICHARD E. LENTZ

The Gospel According to Luke

By Ernest Fremont Tittle. New York, Harper and Brothers, 1951. 274 p., \$3.75.

Preachers of the earlier days outlined their sermons not according to points one, two and three, but rather by verses three, four and five of the Gospel. There was never a question in their minds about what to preach and what would appeal.

The late Dr. Ernest Fremont Tittle in his book *The Gospel According to Luke* uses this proven method of preaching to give us what Edward Wagen-Knecht calls "the stuff of a thousand sermons."

This book by a revered American preacher should receive a warm welcome and a wide reading from layman and preacher alike. Here is a clear, fresh commentary on an often read Gospel. Here, too, are

twenty-four chapters of meditations for every man.

WILLIAM VASTINE

Religion and the New Psychology

By Alson J. Smith. New York, Doubleday and Company, 1951. 188 p. \$2.50.

In *Religion and the New Psychology* Alson J. Smith explores the possible interpretations and implications of parapsychology for religious faith. The researches in extra-sensory perception conducted by J. B. Rhine and his associates at Duke University (as described, for example, in *The Reach of the Mind*) indicate "the existence of principles in mental life that do not show the same dependence upon time-space-mass relations that material systems have been found to do." The significance of parapsychology for religion is recognized as that of leading men through the scientific method, toward the spiritual world rather than away from it. "Parapsychology, in a word, can make religion intellectually respectable and science emotionally satisfying. And the hope of the world in this time of crisis lies in just such a synthesis as this."

The first half of the book provides a record of research conducted during the past seventy years or more, relating to the survival of the spirit after death, including the work of the Society of Psychological Research and the interest of such scientists and philosophers as William James, William Crookes, Oliver Lodge, Henri Bergson, William McDougall and Morton Prince. The book refers to the newer concepts of space and time as aspects of a single reality and summarizes some of the recent studies in extra-sensory perception relating to this, such as pre-cognition.

Chapter VIII deals with the meaning of all of this for science. "At just the moment in history when nuclear physics had shattered the materialist foundations of modern science, parapsychology produced new and startling evidence for a spiritual hypothesis." The establishment of the existence of a "spiritual component in life" is seen as the end of materialism and behaviorism, which seek to explain life in physical terms. For science this means a psychocentric rather than the present cerebrocentric emphasis in psychology, and the opening of new avenues of research. Other meanings for science, including those relating to psychosomatic medicine are considered.

Chapter IX explores the meanings for religion of the findings of parapsychology, as these findings relate to the reality of the soul, the existence of God, the concept of the Kingdom of God, the validity of prayer, a more effective morality, and belief in immortality.

Some may object to the enthusiasm of the author and prefer a more guarded and cautious approach. Others would agree, however, that the author has handled a difficult subject with objectivity and restraint. This reviewer feels that this book, and the research on which it is predicated, deserve serious consideration by all who are concerned with the frontiers of thought.

MILDRED A. MAGNUSON

India, Give Me Thine Heart

By Isabel L. Petit. Boston, W. A. Wilde Company, 1951. 189 pp. \$2.50

This is a simple story, well told, of missionary work in South India during the second half of the eighteenth century and relates the life and conversion of a young Brahmin who became a zealous worker in his mission. A large family of sons and daughters and of grandchildren followed in their father's footsteps and are still carrying on evangelistic and educational work there. The story relates much of the family life of both high and low caste people in India and reveals the difficulties of Christian work at that time and the sufferings of those that left Hinduism and became Christians.

JOHN J. BANNINGA

A Man Called Peter

By Catherine Marshall. New York, McGraw-Hill, 1951. 344 pp. \$3.50

This is an appealing and moving biography of Peter Marshall, poor and uneducated Scottish immigrant who came to this country in 1927. Ten years later, at the age of 34, he became minister of Washington, D.C.'s historic New York Avenue Presbyterian Church; in 1947 became chaplain of the United States Senate; and two years later, at the age of 46, passed on into life eternal.

Keeping in mind that this success story is written by an adoring wife and that her reporting is colored accordingly, her exceptional style and good organization of the material makes for very good reading. For any man in the ministry, his family, or for a young man preparing for the ministry, this book should have special interest as it reveals in many ways the typical situations that can be seen only from the family point of view. More important, the simple but deep spirit of trust and faith that has guided this man and his wife in the ministry is something to be sought after and desired by all of us.

E. R. STRAIT

The Bible. A New Translation

By James Moffatt. New York 16, Harper and Brothers, 1951. 1532 p. \$5.00

This is a new edition of the well known translation by the late Dr. Moffatt. It contains a concordance of 160 pages and fourteen maps of Bible lands with accompanying location references for Bible place names. This is one of the 25th anniversary editions of this translation, which has sold over one and a half million copies during the twenty-five years since its publication.

LILLIAN WILLIAMS

The Friendly Story Caravan

Collected and Edited by Anna Pettit Broome. New York, J. B. Lippincott Company, 1949. 165 p. \$2.75

The aim of this collection of stories, as that of the author's previous books, is "to teach ethical principles through the telling of stories. These stories were frequently derived from Quaker sources although the principles they illustrate represent the simple virtues which lie behind all human progress and Christian living."

The book contains forty-one stories, varying in length from two to nineteen

pages. These stories are usable with the junior-high age group, and in many instances, with older juniors. Several well-known favorites are included.

MILDRED A. MAGNUSON

The Teakwood Pulpit and Other Stories for Junior Worship

By Alice Geer Kelsey. Nashville 2, Abingdon-Cokesbury Press, 1950. 159 p. \$1.75

This is a collection of thirty-four brief stories which are suitable for use with junior boys and girls in worship services of the church school and story hours of home and school. The contents of the book are arranged under five headings: Stories of World Understanding; Stories of Men We Admire; Stories of Bible Verses; Stories from Folklore; Stories for Christmas and Easter. Each story is designed to present in a vivid, appealing way, some truth about religion and life.

MILDRED A. MAGNUSON

Wet Science Invades the Schools

By Ernest Gordon. Evanston, Ernest Gordon, 1951. 146 pp. \$2.00

An attack upon the Yale School of Alcohol Studies as being the unwitting tool of the liquor interests and as being basically unscientific. Several Protestant church boards and interchurch agencies are also criticized on much the same grounds.

Brotherhood Begins At Home

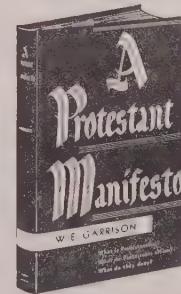
(Continued from page 15)

work involves families. In such inclusive observances allowance must be made for all of the organizational clearance and review that may be necessary.

Where Family Week plans have been made carefully, well in advance, the entire community has become informed about some of the problems of families and has turned to the churches for help in developing a community atmosphere congenial to wholesome family living. Community discussion of family life has been found the first step in mobilization of public opinion and social action.

Family Week, then, has proved to be helpful in many ways: in gaining family cooperation with the program of the church, in improving relations between the churches of the community and between the different faiths, and in initiating community-wide programs which promote more wholesome family life. It is an observance well worth the wholehearted efforts of interested church people. It is time now to begin planning for a truly effective observance in each community in May 1952.

WHAT WE BELIEVE . . . AND WHY



Published
Feb. 4

Protestant Manifesto

By Winfred E. Garrison

What exactly does a man mean when he claims to be a Protestant? What does he believe and practice? What is he "protesting"? How is his position distinctly different from other Christians and from non-Christian peoples?

In our world of conflicting ideologies and "isms," it is essential that every man know—and be able to explain to others—the nature of his own beliefs. Here then, as guidance for all Protestants, is a statement of the common beliefs and practices of Protestantism.

Dr. Garrison points out the underlying beliefs common to all Protestant communions, and explains the nature of certain beliefs which they all deny. The message which Protestants must carry into the world today—the gospel of Christ and the freedom and worth of men—is stated in its full power and significance.

The Chapters

DEFINING PROTESTANTISM

PROTESTANTISM AFFIRMS

ORIGINS AND VARIETIES OF PROTESTANTISM

COMMON TO ALL GREAT RELIGIONS

COMMON TO ALL CHRISTIANS

DISTINCTIVELY PROTESTANT

CHERISHED VALUES AND WAYS ALIEN TO THE PROTESTANT SPIRIT

PROTESTANTISM DENIES

PROTESTANTISM'S WORD TO THE MODERN WORLD

\$2.75

AT YOUR BOOKSTORE

Abingdon-Cokesbury

What's Happening

Directors' Workshop Plans Announced

CHICAGO, Ill.—MISS WINONA ARRICK has been elected Dean of the Seventh National Workshop for Director of Christian Education. This is to be held at Conference Point Camp, Williams Bay, Wisconsin, July 20-26, 1952. Miss Arrick is Minister of Christian Education of the East Congregational Church of Grand Rapids, Michigan. She has served on the planning committee of the Workshop for the past four years. She was Chairman of the Directors' Section of the National Council of Churches in 1949. She will bring to the leadership of the Workshop exceptionally rich experience in both denominational and interdenominational work.

The Directors' Workshop is sponsored by the Directors' Section and by the Committees on Leadership Education and Church School Administration of the National Council of Churches. It is planned for those who are employed to direct the educational program of one or more local churches. Its purpose is to provide opportunity for concentrated study on a professional level.

The Directors' Workshop program includes lectures by a national leader and daily work groups. Each participant selects a particular work group according to the needs and opportunities he faces in his own church. Tentatively the work groups chosen by the Planning Committee are as follows:

The Directors' Job,
Christian Education in the Local
Church,
Supervision,

Family,
Youth Program in the Church,
Counselling,
Enlisting and Training Leaders,

The Group and Christian Education. Members of national denominational staffs will attend to confer with each other and to counsel with the directors of Christian education in churches of their denominations.

A brochure giving program information will be available about February first. Write to the Department of Leadership Education, National Council of Churches, 79 E. Adams St., Chicago 3, Illinois.

The Planning Committee feels that every director should take advantage of the opportunity to meet other directors with common problems, and that churches should make it possible for their directors to attend.

One Great Hour of Sharing a National Council of Churches Project

NEW YORK, N. Y.—Plans are being made for the fourth annual appeal for relief and reconstruction. It is estimated that the needs of both denominational and interdenominational organizations will require more than \$5,000,000 in 1952. The date for the culmination of the appeal has been set for March 16-23, 1952.

Called "One Great Hour of Sharing," the united appeal is a project of the National Council of Churches. It is a part of the program of the Central Department of Church World Service and will be conducted for the participating denominations within the framework of a united appeal. Most of the funds will be collected through regular denominational channels. Allocations will then be made for Church World Service approved projects and for denominational relief and reconstruction work. In some cases, as with community churches and over the radio and television, contributions will be directed also to Church World Service.

The General Director of the united appeal is DR. STANLEY I. STUBER, Executive Director of the Japan International Christian University Foundation, Inc. He is on loan to Church World Service on a part-time basis. MISS IVANE SUALPAUGH is Administrative Assistant. Requests for further information should be sent to her at the office of "One Great Hour of Sharing," 120 East 23rd Street, New York 10, N. Y.

Councils in Action

TOPEKA, Kans.—The Kansas Council of Churches and Christian Education recently held two coaching conferences for the training of persons who themselves will teach in leadership training schools or in a local church or a community. The first conference was held in Topeka November 30-December 2. The second was held in Salina December 3-5. Four courses were selected and outstanding instructors secured. Persons attending the conference were requested to take one of the courses and under the guidance of the instructors were given help in preparing lesson plans. They thus became accredited to teach the course in local churches, or in area denominational or community schools.

The Kansas Council of Churches has also outlined its fourth annual vacation church school training program. It begins with a coaching conference for leaders to be held in Wichita January 14-16. The leaders who attend the coaching conference will then become members of a team to go out across the state on one-day clinics from March 4-14. Four teams will be travelling each week and will hold clinics in 32 cities across the state.

KIRKWOOD, Mo. — The Missouri Council of Churches recently announced the calling of the REV. MORRIS H. PULLIN to become chief administrative officer of the Missouri Council of Churches.

Mr. Pullin, a native of Indiana, is graduate of Butler University and the University of Chicago Divinity School. He has held pastorates in Indiana and Michigan in Disciples of Christ churches and served as a faculty member of the School of Religion at Butler University. Mr. Pullin went to Missouri in 1946 as state Director of Religious Education for the Disciples of Christ.

The Missouri Council of Churches recently celebrated its 86th birthday. The Council has become widely known under the leadership of its present executive, DR. HARRY W. BECKER. Dr. Becker has served in his present capacity for twenty-five years and has been associated with the Missouri Council for thirty years. He was active in the work of the former International Council of Religious Education and in the Association of Council Secretaries. Dr. Becker will continue as a member of the Council staff with a lighter load than he has been carrying, especially in the field of administrative responsibilities.

Other members of the staff in addition to Dr. Becker are MISS MARTHA MILLER, Mexico, Director of Children's Work, and REV. DONALD NEWBY, Springfield, Director of Youth Work. DR. B. L. SCHUBER of St. Louis is president of the Missouri Council of Churches.

WANTED: DIRECTOR OF CHRISTIAN EDUCATION AND STUDENT WORK in well-equipped church near campus of State College in Central Northwest. In replying please state training, experience and salary expected and give references. Reply: International Journal of Religious Education, Box 3.

Current Feature Films

Estimates Prepared by Independent Filmscores

Films gauged to (but not necessarily recommended for):

M—Mature Audience

Y—Young People

C—Children

*—Outstanding for Family

+—Outstanding for Adults

The Adventures of Captain Fabian (Rep.) Errol Flynn, Agnes Moorhead, Micheline Presle, Vincent Price. *Melodrama* about a New Orleans Creole belle who tricks a weakling into marriage and murder—all to repay a family of blue-bloods who have framed her on a previous murder charge. . . . Heavy-handed and *unpleasant*, swashbuckling tale has little logic or meaning, is performed in absurd, posturing manner. M

Callaway Went Thataway (MGM) Howard Keel, Fred MacMurray, Dorothy McGuire. *Comedy*. Pair of advertising hopefuls are faced with child public clamoring for real-life view of the hero of ten-year-old cowboy films they have resurrected for television success. They come up with a substitute, a simple, honest cowboy, who proves eminently acceptable to the children. Then the real "hero"—believed completely in oblivion—appears in all his liquor-sodden, disreputable character to wreck the well laid plans . . . Often good satire on TV and the star system in general, a bit heavy handed and repetitious after the initial idea has worn off. MY

A Christmas Carol (British; distributed in U.S. by U.A.) Mervyn Johns, Alastair Sim. *Drama*. The Dickens classic presented not with cheerful holiday gloss, but as a somber, often chilling study of a misanthrope's regeneration set realistically against a background of poverty, meanness, social injustice and ghostly shadows. MY

Detective Story (Par.) William Bendix, Kirk Douglas, Horace MacMahon, Eleanor Parker. *Drama*, from stage play about police detective whose hatred of crime leads him to sadistic treatment of offenders—and to torment when he discovers that his own wife has been involved long ago in illegal practice of discredited physician on whom he is doggedly determined to pin a charge that will hold . . . *Realistic* in setting and in survey of the human drama that passes through grimy police station in one evening's span, vivid in portrayal of the soul of a man whose passion for justice covers a deep streak of inhumanity. Occasional out-of-place farcical incidents and characterizations strike a jarring note, however, and the over-all picture of human misery is more effective than the probing of individual motivations, which somehow stays above the surface. M

***The Emperor's Nightingale** (Czech; dist. by Rembrandt Films) *Drama*. As a little boy, ill and bored with his rich surroundings, sleeps and dreams, the Hans Christian Andersen story of the Emperor of China (who was so sated with ar-

tificiality that he could not recognize the beauty of a real nightingale's song until it was almost too late) comes to life. The story-within-the-story is enacted by ingenious puppets, accompanied by effective musical score and poetic commentary spoken in English . . . Delightful puppets in a charming story done in new color process. It is slow-paced and gentle compared to familiar movie cartoons, quietly humorous, and dream-like in conception.

MYC

Fixed Bayonets (Fox) Richard Basehart, Gene Evans. *Melodrama*. Action on one bitter cold night in Korea, as dug-in patrol trades fire with Red outposts to conceal division's withdrawal. . . . In spite of artificiality in characterization and performance, confusing story line, film conveys vividly the misery that is the lot of front-line service men. MY

Laughter in Paradise (British; released in U.S. by Stratford) George Cole, Fay Compton, Alastair Sim. *Comedy*. Elderly prankster has his joke even after death, as his assorted relatives are called on to perform tasks entirely out of character in order to qualify as his heirs. . . . Quiet, incongruous fun based on character, with some surprising, deft plot twists. MY

Let's Make It Legal (Fox) MacDonald Carey, Claudette Colbert, Zachary Scott. *Comedy* about youthful grandmother approaching date of her final divorce decree who is being wooed simultaneously by her ex-husband, (who has an incurable penchant for gambling) and a long-ago suitor who is now the nation's "no. 1 bachelor." . . . An extremely casual, sophisticated view of marriage and personal responsibility that struggles so hard to be funny it wears itself out. MY

The Man with a Cloak (MGM) Louis Calhern, Leslie Caron, Joseph Cotten, Barbara Stanwyck. *Melodrama*. Fictional episode in life of Edgar Allan Poe, in which, living alcoholically and incognito, he helps friendless French girl in her mission to get Napoleonic exile's fortune willed to her fiance, revolutionary grandson of the elderly roué—a mission complicated by presence of sinister pair bent on getting the money for themselves. . . . The Poe angle is labored, and so is the plot and timing, but there is just enough suspense in the proceedings and interest aroused by period settings and customs that you'll probably stay through to the end. MY

The Mob (Col.) Broderick Crawford, Matt Crowley, Richard Kiley. *Melodrama*. Undercover police detective goes among waterfront gangs to find out who is responsible for dealings which have stymied police efforts to clean up crime . . . Ninety minutes of violence, interesting enough if you can stand the pace. M

Starlift (War.) Janice Rule, Dick Weston, various Warner stars. *Drama* celebrating Hollywood project to transport movie stars to entertain Korea-bound G.I.'s—a project, incidentally, that never got going. . . . Warner players appear in grab-bag collection of contrived variety acts strung on thin thread of romance. Embarrassing self-praise. MY

The Strange Door (Univ.) Sally Forrest, Boris Karloff, Charles Laughton.

Melodrama based remotely on Stevenson's "The Sire de Maletroit's Door"—how a malevolent 17th century gentleman forces his niece into an unwelcome marriage with a handsome brawler because he bears a grudge against her mother and has her father confined in a dungeon. Then, when he finds they have fallen in love, he plots their death—but gets his own come-uppance . . . A flamboyant film done with such an exaggerated air of horror that it becomes almost farce. Ridiculous goings-on. M

The Tanks Are Coming (War.) Stephen Cochran, Philip Carey. *Melodrama*. Armed warfare comes in for tribute in this tale of members of a tank crew and their phenomenal exploits entering Germany in World War II. . . . Demonstration of methods of tank warfare are interesting enough, but stress is so much on incredible one-man heroics, the situations so time-worn and cliche-ridden, that the over-all effect is more comic-strip than convincing. MY

Too Young to Kiss (MGM) June Allyson, Van Johnson. *Comedy*. Young woman pianist's scheme to pose as 12-year-old prodigy to gain ear of concert manager (young and handsome) backfires when she acquires romantic interest in him. Adolescent in plot, coy in execution. MY

The Unknown Man (MGM) Keefe Brasselle, Ann Harding, Walter Pidgeon, Barry Sullivan. *Melodrama*. Highly respected attorney consents to defend boy he believes innocent of murder charge, obtains his acquittal, later finds to his dismay that he

EVANGELISM
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FILMS

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was guilty. To satisfy his own sense of justice, the attorney takes things into his own hands, in melodramatic finale insures that the murderer will pay his debt to society, but on new terms. . . . Excellent perform-

ances in film that poses significant problems, then backs away from logical moral solution and lets melodrama take over, confusing the ethics and cheapening the story.

M

(Taken from the 20th Century-Fox Film Available from some local dealers. Sale \$5.00.

The Life of Christ

Two parts. Producer: Evangelical and Reformed Church. 38 frames (Part I), 32 frames (Part II); color, guide and script. Available from Evangelical and Reformed Church, 1505 Race St., Philadelphia; also from denominational publishing houses. Sale \$5.00.

Slides

Each with His Own Brush

48 slides, 2x2, color, manual. Produced by Methodist Board of Missions. Rental Agencies: Methodist publishing houses and other denominational publishing houses. Rental \$1.50.

Records

Sing a Song of Friendships

4 records, 78 rpm, unbreakable. Sale \$12.00. Producer: Popular Science.

In Joyous Song

4 ten inch records, 78 rpm, unbreakable. Teacher's guide. Producer: Wilcox Follett Publishing Company. Available from above and denominational publishing houses. Sale \$5.50.

There are many other audio-visuals that could be used in family groups. They are listed below by title only in the hope that every local church may secure a copy of *The Audio-Visual Resource Guide* which gives complete information.

Films

God's Wonders in Your Own Backyard
God's Wonders in a Woodland Brook
Yours Is the Land; Why Young America Paints.

Filmstrips

God of the Hills; Is Your Home Fun
Two Dollars; Harvest From Holidays; Boy Meets Girl; Boy Dates Girl; Adventure in Ourtown; At Home with God.

Slides

God Gave Me Eyes; The Life of Christ (Elsie Anna Wood).

Equipment

Many homes already own their slide and filmstrip projectors. If not, it would be a good investment on the part of a local church to purchase one or more so that they may be loaned (or rented) to families. This same plan might be used for securing a 16 mm. motion picture projector. A good screen insures better viewing. However, ingenuity in most homes will arrange for a white surface (be sure it is smooth.) Most homes own a record player.

Good luck! If you use the idea, please send the author a note telling us how you made out.

One more word. Be sure to read the directions for using each piece of material before you use it. Oh yes, and just one more word—be sure you practice with the projector and record player before the party.

Use Audio-Visuals in Your Home

by Pearl Rosser*

NATIONAL FAMILY WEEK, for which suggestions are given elsewhere in this issue, will emphasize brotherhood. The theme for the observance May 4-11 is "Brotherhood Begins at Home." There are many audio-visuals (films, slides, records, etc.) that help us to understand brotherhood and to develop techniques of practicing brotherhood. Many of these are suitable for use in the home with the whole family participating.

Why not arrange for a neighborhood Family Week party in your home? The following audio-visuals could be the main attraction, after which an informal discussion could take place and then refreshments served.

Full descriptions of each of these materials as well as many others are to be found in *The Audio-Visual Resource Guide*.¹

*Director of Audio-Visual and Radio Education, Commission on General Christian Education, National Council of Churches.



Luther Burning the Papal Bull

FIRE UPON THE EARTH

The Only Film Produced On The History of The Christian Faith

The dynamic growth of the Christian Church. . . . 20 centuries of gigantic drama . . .

"A new kind of motion picture . . . highly recommended by this department."

—JESSE M. BADER

Executive Director, Joint Department of Evangelism, NCCUSA.

"A commendable job of film making . . . has something to say and does so in a clear-cut, unambiguous manner."

—W. S. HOCKMAN

Educational Screen

"Highly recommended."

—DIVISION OF CHRISTIAN EDUCATION NCCUSA

16 mm., sound, 26 min., color, \$10.00. Order from your own film library or write for free illustrated brochure to:

THE RELIGIOUS FILM ASSOCIATION, INC.

Department IJ-2

220 Fifth Avenue • New York 1, N. Y.

Your pastor or director of religious education or Sunday school superintendent may have a copy. There is a special classification for materials that present various aspects of brotherhood and ways in which Christians can work toward achieving it.

Films

It may seem expensive for you to spend the money necessary to rent a film for family showing. Your local church may be willing to secure a film, arranging for a multiple rental so that several families might use it. This would make the rental cost for each showing considerably less.

Birthday Party

16 mm, sound, B&W, 10 min, Producer: Protestant Film Commission. Rental Agencies: RFA, denominational publishing houses, local dealers. Rental: \$8.00.

Your Neighbor Celebrates

16 mm, sound, color and B&W, 28 min. manual. Producer: John Ott Pictures, for Anti-Defamation League. Rental Agencies: RFA, denominational publishing houses and some local dealers. Rental B&W \$4.00, Color \$6.50.

For All the World's Children

16 mm, sound, B&W, 30 min. Producer: Alfred Butterfield for UN Film Division, 1950. Available from UN and some local dealers. Rental \$5.00.

Filmstrips

The Church Is There

88 frames, B&W, 2 records, 78 rpm, 18 min., manual. Producer: Congregational Christian and Evangelical and Reformed Churches, 1950. Available from Evangelical and Reformed Churches and the Missions Council of the Congregational Christian Churches. Sale \$10.00, Rental \$2.50.

Broken Arrow

110 frames, B&W, script and guide. Producer: Films, Inc.—Instructional, 1950.

Your church should have a copy of the *Audio-Visual Resource Guide*, second edition, parts I and II, 326 pp., 1951, \$2.50 per set. Available from the National Council of Churches, 79 East Adams St., Chicago 3, Illinois.



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—says Daniel A. Poling

"Young people have long needed a book that told in readable text and glorious challenge the story of the Church," says Dr. Poling in CHRISTIAN HERALD.

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THE CHURCH THROUGH THE AGES

A Primer of Church History

by Mildred C. Luckhardt

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". . . Written especially for young people but most interesting for adults . . . Direct, simple, compact, suitable for personal, group and class use." — THE CHURCH WOMAN.

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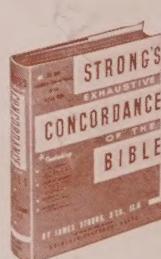
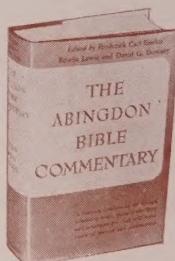
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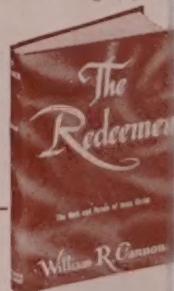
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